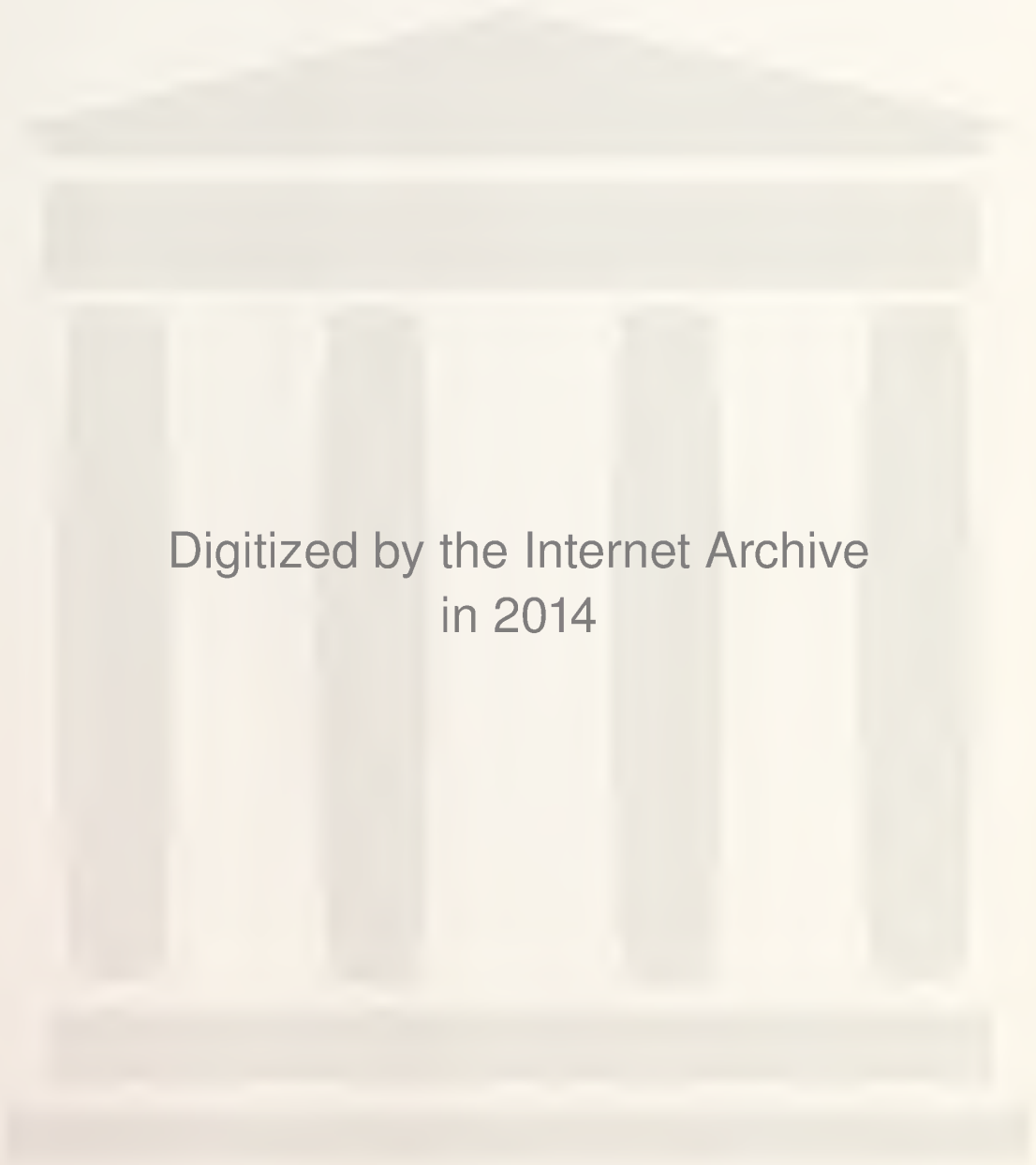
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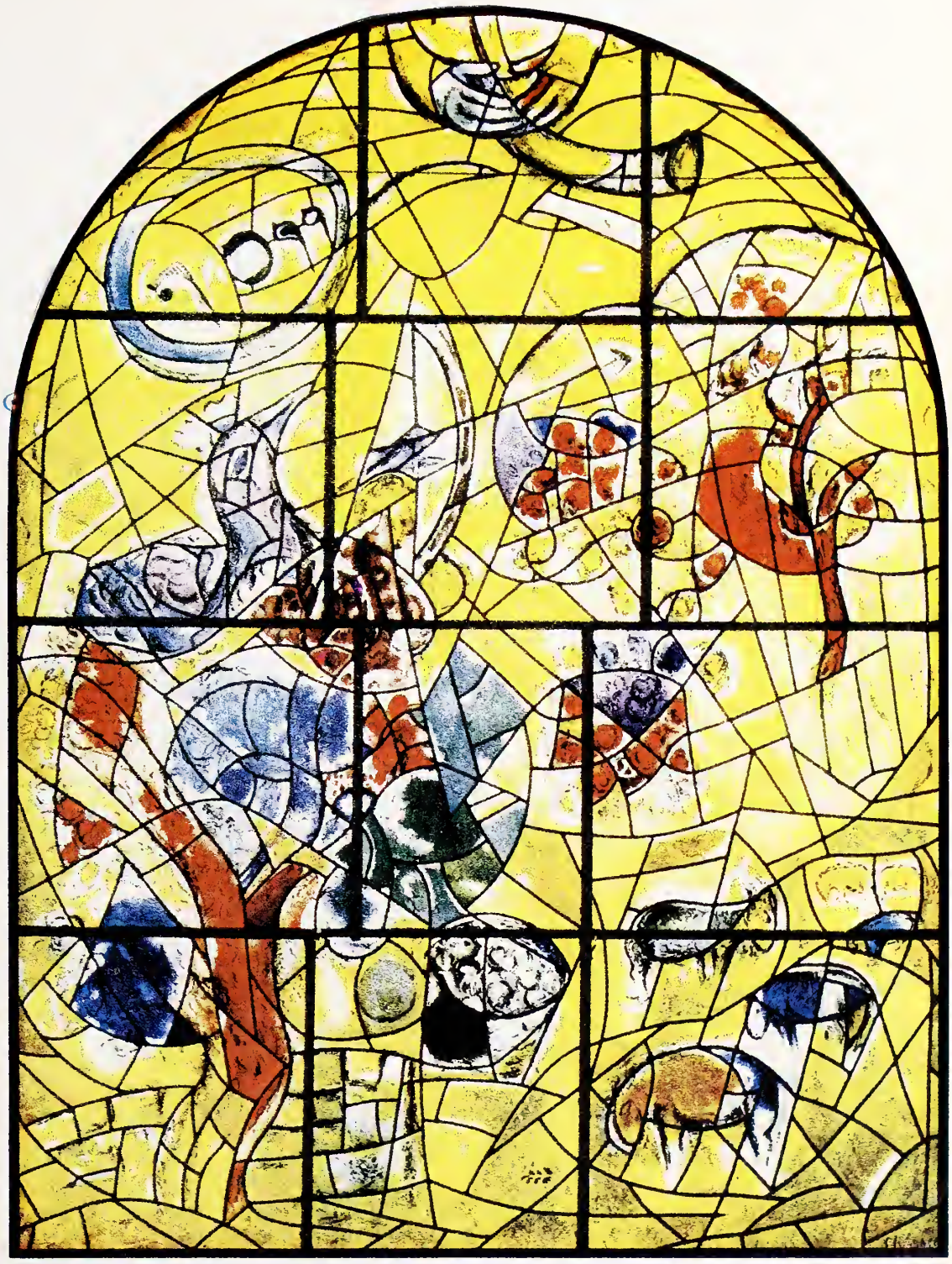

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TIMES-OUTLOOK

THE AMERICAN JEWISH

SEPTEMBER 1974



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ABOUT THE COVER

The window on our cover is one of a series of stained glass windows depicting the 12 tribes of Israel which were created by Marc Chagall for the Synagogue at the Hadassah-Hebrew University Medical Center at Jerusalem, Israel. *

This particular window represents the tribe of Joseph which was divided between two sons, Ephraim and Manasseh. Genesis 49:22 refers to Joseph as a "fruitful bough, even a fruitful bough by a well; whose branches run over the wall." On the bottom left of the window is a tree laden with fruit whose "branches run over the wall." Nesting at the top of the tree is a crowned dove. Joseph's name is inscribed in a circle above it.

To the right of the dove, there is a bow with a poised arrow. It is to protect the flocks (bottom right) and the other earthly blessings invoked by Moses and Joseph's father, Jacob.

Blessed of the Lord be his land, for the precious things of the heaven, for the dew, and for the deep that coucheth beneath.

And for the precious fruits brought forth by the sun, and for the precious things put forth by the moon.

And for the chief things of the ancient mountains, and for the precious things of the lasting hills.

And for the precious things of the earth and the fulness thereof . . .

Deuteronomy 33 :13-16

To the right of the dove and the bow, these precious earthly fruits are depicted. There are mountains, trees, and fruits represented by the viabrant red and purple colorings.

Two hands carefully hold the shofar (trumpet made of ram's horn) at the top of the window. Traditionally the symbolic announcer of salvation sounded on New Year's day, the shofar illustrates the Messianic meaning of Joseph.

[Adapted from Jean Leymarie's text for THE JERUSALEM WINDOWS.]

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EDITORIAL

THE OPTIMISM OF ROSH HASHANAH: DAY OF RENEWAL AND HOPE

Ben Mordechai

If we accept Hebrew literature as historically true, we may say that while the worst events took place on Tisha b'Ab, the best took place on Rosh Hashanah. We can compile a list beginning with the creation of the world and of Adam on Rosh Hashanah.

Abraham, the first Jew, was born on the first day of the New Year, as was his grandson, Jacob, and both passed away to eternal rest on this day.

The matriarchs Sarah, Rachel, and Hannah were blessed with motherhood, and Joseph was freed from the dungeon in Egypt — all on Rosh Hashanah.

The first Temple was dedicated on New Year's Day and the first great assembly of those who returned from Babylonian captivity took place on Rosh Hashanah, too.

Ezra the Scribe assembled the people on Rosh Hashanah to read the Torah to them so that they would repent and seek God's mercy. The Jewish people continue to follow Ezra's example today.

All the Scriptural stories contain the same strong thread of birth and renewal, of creation and hope. The people are reminded of catastrophic endings followed by new and hopeful beginnings. They are urged to examine the quality of their lives and to refashion them as the Scriptural characters had done. Their views are widened from the narrow limits of their own embattled lives to include a general understanding of the problems common to all people who had gone before and who would follow them.

Rosh Hashanah serves the same purpose today. We do not merely commemorate the past. Nor do we welcome just another year, but a "new" year. Each person's attention is riveted upon his own life — how he lives in himself and in relation to all people. The Shofar reminds us to take our own measure and to change if we would redeem ourselves as worthy human beings.

Again this year, world Jewry must reassess its values on Rosh Hashanah. It is true that Egypt and Syria violated their pledge to keep the cease-fire and launched the most dastardly attack in history on last Yom Kippur. Israel, shaken and no longer complacent in its military strength, is undergoing a period of reevaluation of its priorities and rethinking its former attitudes regarding its neighbors. And Jews everywhere question if they can be content to bask in Israel's reflected glory, or if they must change their way of living if Judaism is to continue as "a light unto the nations."

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calendar

National Hadassah Convention in Atlanta, Georgia Sept 8-11

Rosh Hashanah Sept 17-18

Yom Kippur Sept 26

Succoth Oct 1-9

Nat. Conf. Of Christians & Jews Tour of Understanding Oct 13

10th Biennial Convention of World Council of Synagogues (Jerusalem, Israel) Oct 21-24

Festival of Faith in Charlotte, N. C. Nov 3

Nat. Council of Jewish Women 2nd Summit Conf. (Israel) . . Nov 6-13

76th Biennial Convention of UOJCA in Boca Raton, Florida Nov 27-Dec 1

Chanukah Dec 9—16

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

We are interested in your community. If your club or Temple is having any kind of event, send it to the American Jewish Times-Outlook, P.O. Box 10674, Charlotte, North Carolina 28234. Deadline — 5th of the month previous to publication in which you wish the event to appear.

The American
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The Jewish People lives only because you live.

Rabbi Stanley R. Skolnik
Beth Shalom
Charlotte, North Carolina

Our Sages, in Vayikra Rabbah, tell us that on Rosh Hashanh we are made over anew – we become a new being, a new people, a new humanity.

A hope for this year, in Isaiah's words, "ki hame zerah berach Hashem," "that we be of the seed which the Lord hath blessed."

Rabbi Samuel A. Friedman
Beth Israel Congregation , Asheville, N. C.
Historian
Greater Carolinas Association of Rabbis

Keneseth Beth Israel of Richmond, Virginia wishes the Times-Outlook and all its readers a good and prosperous year 5735. May we be privileged to see God's blessings come upon us and upon all Jews throughout the world.

Rabbi Edward Davis
Keneseth Beth Israel
Richmond, Virginia

My New Year prayer for all of us in this year 5735 is for the restoration of one of the Jewish people's greatest ideals, valid optimism. The crises in Israel, in American government, in the personal lives of families can be strengthening or weakening. We pray for the former, for peace, for good government, and for a renewal of the best values of home and family life.

Rabbi Leo Stillpass,D.D.
Temple Beth Or
Raleigh, North Carolina

As we approach another milestone in time, we pray that the ensuing year hold in store for us and our beleagered brothers and sisters in Israel, life, good health, contentment, and peace.

May the teachings of Judaism – truth, justice, democracy, and equality guide us at all times and move us to work for peace and understanding, for us, for Israel, and all mankind.

Rabbi Edward H. Feldheim
Beth David Synagogue
Greensboro, North Carolina



GREETINGS FROM OUR RABBIS

What an awesome year this past one has been. It has been a year of great disappointment, great sadness, and a year providing a greater awareness of the flaws in our system of life. All of this should contribute to a more meaningful Holy Day experience than we have ever had. May the New year be one of new growth and maturity which we so desparately need.

Rabbi Arnold S. Task
Temple Emanuel
Greensboro, North Carolina

On behalf of the officers and members of the Greater Carolinas Association of Rabbis, I want to wish all the readers of the Times–Outlook and Kalal Yisroel – the entire people of Israel – a year of health, peace, happiness, and contentment. May each of us learn to cherish the blessings that the Almighty has bestowed upon us and may God grant us the courage to endure the tests and trials that are part of every life. In so doing, we will live happier and more courageous lives. Let us continue to be of service to our people and to all mankind and work for the day when peace shall be established upon all the earth.

Shanah Tovah

Rabbi Robert Sandman, President
Greater Carolinas Association of Rabbis

Torah Themes
Rosh Hashana 5735

The Torah scroll was held in victorious jubilance at the Kotel in 1967 in liberated Jerusalem.

The Torah scroll is embraced with pleading for Divine intervention within the Soviet Union and Arab countries.

The Torah scroll was raised with tenderness by the Israeli soldiers of the 5734 Yom Kippur War.

These coming Holy Days of 5735 we will undoubtedly ponder the above themes as we raise and chant our own Sifrei Torah. May they yield joy, hope, and consolation.

L'shono tovo tikoteivu,

Rabbi A. Aaron Segal
Congregation B'nai Israel
Wilmington, North Carolina

A man's fulfillment comes only to the extent that he responds to God's summons that he imitate His ways. As God blesses us with our daily needs and provides us with the basic necessities of life, may we, like Him, be ever ready during the coming year to answer the needs of our fellowmen with loving kindness and in a spirit of brotherliness.

My best wishes to each of you for a year of health, prosperity, and rich fulfillment.

Shana tova,
Rabbi Gerber
Institute of Jewish Studies
Temple Israel, Salisbury
Congregational Emanuel, Statesville

from page 3

The American people have also suffered agonizing disillusionment in a President and Vice-President who betrayed their sacred trust under God and the Constitution. How did our leaders sink so low? Did we fail to hold them to decent standards because we ourselves lack them? Are we also heading for disgrace?

We need the basic optimism of Rosh Hashanah. As individuals, as Jews, and as Americans, we have suffered for our errors, but all is not lost. To brood over the dangers that confront us would paralyze our efforts to overcome them. Greater will be our chances for a new life and a better world, if we will mobilize the tremendous energies and resources we possess and will bolster them by appropriate action. Others before us have turned back destruction by changing their lives. So can we.



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The Jewish Feminist Movement

Rita Berman



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Scarcely a day goes by without some report on the liberation of women appearing in the national press. Women are working in such non-traditional careers as truck drivers, police officers, mechanics, lawyers, and engineers. And now, of special significance to Jewish women, they have broken into the Rabbinical and Cantorial fields.

Back in 1963 when Betty Friedan's book "The Feminist Mystique" was published, many women, as well as men, scoffed at her revolutionary ideas. Nonetheless, even if they didn't join the Women's Liberation movement, a **change has occured in the lifestyle of many American women.** This change is not merely the availability of jobs on equal footing with men, but the re-evaluation of religious attitudes towards women. As a result, the recently granted religious privileges and the formation of the North American Jewish Feminist Organization may have far-reaching effects.

Change, and the necessary accomodation accompanying it, is not new to the Jewish people. Reformers (modernists) of many kinds have been at work on the adaptation of the historic Jewish way to modern circumstances; their opponents, the traditionalists, have resisted these changes as sacrilegious or perilous or both. Modernists are those Jews who have wrought the classic design of Judaism to serve their modern-day needs. The modernist dares to articulate questions which the traditionalist will not so much as contemplate.

And yet, even among the Orthodox Jewish women there is growing dissatisfaction, pointed out Rabbi Saul Berman, Chairman of the Department of Judaic Studies at Stern College for Women. **Recognizing that it is becoming increasingly difficult for Jewish women to accept the idea that their own religious potential is exhausted in enabling their husbands and children to fulfill mitzvot (commandments) — he called upon the religious leadership to provide a "maximum of opportunities for religious fulfillment for women within the structure of Jewish law."**

In the branch of Conservative Judaism, last September, the Rabbinical Assembly's Committee on Jewish Law and Standards ruled that women may be counted in a minyan (quorum for prayer). It is reported that Dr. Judah Nadich in his presidential report addressed to the 74th annual convention of the Rabbinical Assembly, will recommend that the rabbinical organization accept ordained women for membership. In recognizing that there are two rabbinical schools that now ordain women, Rabbi Nadich said that "the status of women in Conservative Judaism must be raised to a parity being achieved by women in other fields."

Who are the young women who have broken thousands of years of Jewish tradition? Sally Priesand was the first woman ordained to the rabbinate in this country. Her only known predecessor in the history of Judaism was a German woman who practiced primarily in old-age homes until her death in a concentration camp. A member of Reform Judaism, 28 year-old Rabbi Priesand is assistant rabbi at the Stephen Wise Free Synagogue in New York. When she was a student rabbi, only 2 out of 7 congregations would not accept her, she said.

Soon to be ordained is Sandy Eisenberg Sasso, a student at the Reconstructionist Rabbinical College in Philadelphia. Two other women, Ilene Schneider and Rebecca Trachtenberg, are also studying to become Reform rabbis.

Cantor Sheila Cline will soon be graduating from the School of Sacred Music of the Hebrew Union College of New York. She has appeared in many congregations and has been part-time cantor in Mount Neboh Congregation in New York. "The question of suitability for the job should not depend upon sex," she said, "but upon my qualifications as a cantor, my past experiences and the favorable reactions of my previous congregations."

"That the obligations of Jewish observance devolve more fully on males than females is due in part to the fact that Judaism had its beginnings in the Orient," was the explanation given by Rabbi Milton Steinberg in his text, "Basic Judaism," as to why women have taken a back seat. He pointed out that it was a deliberate policy of the rabbis to ensure the woman was relieved of all commitments likely to interfere with her role as wife and mother.

Many Jewish women are now questioning this policy. What purpose does it now fulfill? These and other questions regarding prayer, the acceptance of homosexuals, male monopoly of Jewish religious and secular institutions, and related subjects were discussed at the National Conference on Jewish Women and Men held in New York recently. About 400 Jewish women and men, mostly college students and recent graduates, from across the United States and Canada, attended the April meeting which was organized by the North American Jewish Students Network.

After two and a half days of meetings, the **Jewish Feminist Organization (JFO) was created with its goal being the "full, direct, and equal participation of women at all levels of Jewish life — communal, religious, educational, and political."** Committed to the development of "our full human potential and the survival and enhancement of Jewish life," JFO will be formally launched at a Founding Conference within a year. In the meantime, North America has been divided into three regions and from them will be created a network of local organizations to press for positive change in the status of women throughout the Jewish community.

Making an unscheduled appearance at the New York conference, Congresswoman Bella Abzug said, "**what we do as women we do, not for ourselves, but to create the kind of change that will make for a climate of change.** We do not change halacha (laws) just for change alone, but to create a better atmosphere for dealing with the problems and concerns of others."

Where does one begin in an attempt to change religious attitudes? It is obvious that people have many different needs and ways of expressing change. Some see the adoption of the use of tallus and tefillin (phylacteries) as part of the halachic change. Yet even this step may lead to another. Because she feels new symbols should be developed rather than taking over those traditionally used by males, Ms. Sharon Strassfield helped design a woman's tallus in the form of a cape with monk's hood attached to it.

Attitude and language are of concern to those Jews involved in the Feminist movement who have found themselves asking how they can raise a child Jewishly and yet retain a non-sexist attitude. As an example, they say, they can no longer accept the use of such phrases as "God, our Father."

It is inevitable then, that the Jewish Feminist Organization will be joined by the modernists and quite naturally fought by the traditionalists. Many strict traditionalists when faced with those and similar questions will refuse to be moved in even the slightest degree from the practices of their fathers. They may regard such questions as an erosion of the values which they are trying to hold onto. Why should we have to make an accomodation they will ask?

Nontheless the questions are being asked, and in Israel too. There, the Women's Liberation Movement has only recently begun to surface but its presence has become more visible

see page 30



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abortion: Judaism and Amniocentesis

Ben Mordechai

What is the relationship between amniocentesis (am-nee-o-sen-tee-sis) and Judaism? This question is not like the topic of a researcher who chose, "The Elephant and the Jewish Problem." Amniocentesis and Judaism are directly related.

To understand the question, we must first define amniocentesis. It is a simple test performed on a pregnant woman which can reveal, with a high degree of accuracy, whether the fetus she is carrying is unhealthy. The doctor extracts some fluid from the amniotic sac in which the fetus floats. Fetal cells found in the fluid are then cultivated and studied to determine whether the cells carry any one of more than forty known genetic abnormalities. If the test is negative, there is no danger to the health of the unborn child. On the other hand, if the test is positive, the parents can permit the child to be born with a known abnormality, or they can choose, and they usually do, to abort the fetus. The test can be repeated with future pregnancies, and in this way a couple with a high risk of hereditary disease can prevent the birth of an abnormal child without excluding the possibility of a normal birth. **Amniocentesis could thus end the tragic heritage of mongoloism, Huntington's chorea, epilipsy, and others, including Tay-Sachs disease.**

What has this to do with Judaism? Tay-Sachs disease occurs almost exclusively in Jewish families of East European descent. Children who are so afflicted become blind, deaf, and mentally retarded. Usually they die in their second or third year of life.

If a Jewish woman is tested and informed that her unborn child will suffer Tay-Sachs, or any of the other diseases amnicentesis can detect, should she have an abortion?

Suppose amniocentesis shows that a fetus will have diabetes,which can be treated with diet and drugs — a relatively mild disorder. Should the fetus be allowed to develop and the child born to lead a less than normal life, or should the parents choose abortion?

Amniocentesis can detect unusual attributes, such as "criminal genes." What then? If parents would abort all genetically unusual fetuses, they might also eliminate great talents like Dostoevsky, who was epileptic, or Lord Byron, who had a club foot.

When amniocentesis was not available, these perplexing questions did not exist. Now that it is, **what is the proper course of action for Jews confronted with positive evidence that an abnormal child will be born?**

The Bible does not mention abortion. It does speak of involuntary miscarriage. In the *Mishnah,* however, we read that "if a woman is having difficulty in giving birth and her life is in danger, one destroys the fetus within her womb and extracts it, because the mother's life takes precedence over that of the fetus. But if the greater part of the infant is already born, one may not injure it, for one may not set aside one person's life for that of another." (Oholoth 7:6). **Abortion,according to the *Mishnah*, is permissible only when the mother's life is at stake.**

What positions do our different denominations hold? Orthodox opinion is quite diverse. According to a small minority of Orthodox rabbis, an abortion may be performed for any valid reason, as slight as it may be, within forty days after conception, because they regard the fetus as merely fluid not yet having human status. Fear of deformity due to the mother's exposure to rubella (German measles) or as a result of a drug such as thalidomide, or family planning, or socio-economic reasons are among those acceptable to such rabbis. Another Orthodox minority permits abortion in cases of incest and rape, where continuing the pregnancy and giving birth to a child would be a threat to the mother's mental and physical health.

Some Orthodox rabbis permit abortion where there is the fear that the mother may become mentally deranged if she continues with the pregnancy, on the ground that insanity constitutes a danger to life. Others, however, do not regard insanity as hazardous to life. One rabbi argues that the instinct for self-preservation is so deeply ingrained and suicidal tendencies are so rare that mental illness cannot be included in the category of diseases which imperil life.

Most Orthodox rabbinic authorities today follow the *Mishnah*. They prohibit abortion except when the pregnancy constitutes a threat to the mother's life. If the right to life of the fetus is debatable, that of the mother is not. The life of the fetus is subordinate to the life of the mother.

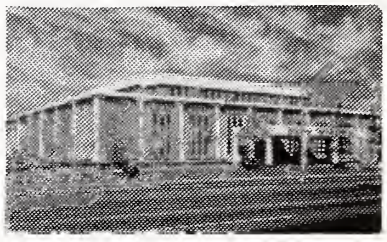
When a woman had carried a fetus for forty days or more, the Orthodox regard it as part of the mother's flesh, not as a living organism. While aborting it after forty days is not legally regarded as murder, destroying an unborn fetus without sufficient reason is condemned as a moral offense by the Chief Rabbi of Great Britain. The Union of Orthodox Rabbis declared that "abortion, even when legislated by the state, does not cease to be a flagrant violation of the basic and fundamental religious and ethical principles."

Conservative Judaism equates a threat to the mother's physical and psychological health with a threat to her life and permits therapeutic abortion. With regard to the fetus, positive evidence (not just the possibility) of deformity or disease as provided by amniocentesis justifies abortion. But while giving consideration to the well-being of mother and child, Conservative Rabbis reject convenience as reason for abortion. The subject must be approached with a reverent and responsible attitude, they feel, and they have declared that "Public policy ought to protect the morality threatened by easy abortion."

Reform Judaism maintains that the mother may decide to have an abortion to spare herself mental anguish when medical opinion is heavily weighted to expect the infant to be either physically or mentally imperfect. She may have it removed "just as a person may sacrifice a limb in order to be cured of a worse illness." Amniocentesis would be a suitable guide. Reform Judaism also permits abortion in pregnancies that result from rape or incest and in the presence of any severe emotional problem even if the fetus is healthy. **Reform Judaism holds that the family has the right to choose.**

Yes, Judaism and amniocentesis are related, but a proposed amendment to the United States Constitution would deprive most Jews of the freedom to follow the ethics of Judaism. If passed, the constituional amendment proposed by Senator James A. Buckley of New York would prohibit abortion except where there is a "reasonable medical certainty that continuation of the pregnancy would result in the death of the mother." Psychological reasons for abortion would be of no consequence and amniocentesis, as well as future advances in genetics, would be scrapped as though they had never been discovered. Americans have a decision to make with regard to abortion and the Buckley amendment.

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So What's New?

CHARLOTTE
B'nai B'rith Women

Mrs. Sidney Goozner, Correspondent

On June 8th through 11th, District 5 Convention was held in Atlanta, Georgia. Our delegates brought home exciting news of Charlotte Chapter winning first place for our Community and Veterans Service. Our scrapebook will be sent to Inter-National to compete for the very highest award in Community Service.

Charlotte also won 10 other awards including:

1st place — Best single program for members and community (our slide presentation)

1st place — Best overall all-year public affairs

2nd place — Best Adult Jewish Education

Ann Langman was elected delegate to District 5 from the Mid-Atlantic area.

Our men also had an outstanding year. Their Lodge won Outstanding Lodge of its size in the District, and an award for the Outstanding Community Service (their project: furnishing the police with first aid equipment). Stanley Gertzman was installed as President-elect. Sof Jaffa was elected CVS commissioner.

Among the delegates was Irving Mond, recently installed President of the N. C. State Association of B'nai B'rith.

The Charlotte Jewish Community has opened its arms and hearts to help in the settlement of three Soviet Jewish families. We're awaiting five more families in the near future. B'nai B'rith Women are very active in settling and orienting the families — from taking care of transportation to learn English at C.P.P.C., to teaching them food shopping, medical care, and endless basic essentials for living this new life here in America. All have promised been positions once they master some English.

B'nai B'rith Women wishes everyone a healthy, happy summer.



Mrs. Edward Finkel

ASHEVILLE
NORTH CAROLINA

Mrs. Morris Fox, Correspondent

The wedding of Cheryl Joy Rubinstein to Edward Finkel took place at noon on Sunday, June 23, 1974, in Hechal Habonim Synagogue, Kfar Shmaryahu, Israel. Rabbi Shmuel Avidor Hacohen officiated.

The bride is the daughter of Mr. and Mrs. Herb Rubinstein of Asheville, North Carolina, and the groom is the son of Mr. and Mrs. Arnold Finkel of Tel Aviv, Israel. The couple were attended by their parents.

The traditional Israeli ceremony included the recital of seven special blessings, the reading and signing of the marriage contract, the exchange of rings, and the groom's breaking of the wine glass to symbolize the destruction of the Temple in Jerusalem, a grief to be remembered even in moments of highest joy.

A buffet luncheon for the families and guests followed the ceremony.

Mrs. Finkel graduated with honors from the University of North Carolina at Chapel Hill and completed her M.A. in education at Harvard University. She has been teaching at the American International School in Israel for the last two years.

Mr. Finkel, an honors graduate of the University of Pennsylvania holds two Masters degrees from Columbia University in Science and in Chemical Physics. He is a member of Phi Beta Kappa and Sigma XI. He has taught and done administrative work at Columbia University and at Fieldston School, Riverdale, New York.

Mr. and Mrs. Finkel will make their home in Israel, where they intend to become members of a kibbutz.

Mrs. Dorothy Sherman Sellinger of Asheville and Hyman Dave were united in marriage on July 20 at Temple Beth Ha Tephilla. Rabbi Stanley Funston conducted the ceremony. A family dinner followed at the Dogwood Room of the Grove Park Inn. The couple will live in Asheville.

We (Morris and Ruth Fox) have the most precious granddaughter born to our daughter Judy and her husband Philip Horne, in Atlanta, Georgia, on July 28th, just one day before my birthday.

GOLDSBORO
NORTH CAROLINA

Mrs. Arnold Leder, Correspondent

It has been a busy season in Goldsboro — we have had a number of happy events to occur. We had two confirmants to finish out the Sunday School year: Randi Kadis, daughter of Mr. & Mrs. Harold Kadis, and Henry Weil, son of Mr. & Mrs. David Weil. Congratulations to both families.

We also have had the wedding of Michelle Leder,daughter of Mr. & Mrs. Morris Leder, to Charles Mamane, son of Mr. & Mrs. Habib Mamane of Haifa, Israel, to have taken place on August 4th. Congratulations to the newlyweds.

Our summer ended with many campers returning home and many couples who have recently attended the Wildacres Institute returning. It has been a delightful summer and we wish all a Happy, Healthy, and Prosperous Jewish New Year to come. L'shonah Tovah.



Mrs. Frank Jolles Miller

NEW BERN
NORTH CAROLINA

Miss Bertha Neugass Howard and Frank Jolles Miller were united in marriage Sunday evening at 7 o'clock in the Temple Chester B'Nai-Sholem with Rabbi Robert A. Seigel of Chapel Hill officiating.

The bride is the daughter of Mr. and Mrs. Louis Nathan Howard of New Bern and the bridegroom is the son of Mr. and Mrs. Robert Miller of Winston-Salem.

Following the ceremony, the bride's parents entertained at a reception in the Captain's Ballroom at the Ramada Inn.

Mrs. Miller is a graduate of Holton-Arms Preparatory School and George Washington University in Washington, D.C. and a merit graduate of Katherine Gibbs School in Boston, Mass. She is presently employed at the Chapel Hill Housing Authority.

Mr. Miller is a graduate of the University of North Carolina at Chapel Hill where he was a member of Phi Beta Kappa Honorary Fraternity. He is also a member of Travepsilon Phi Fraternity and is presently a fourth year student at the University of North Carolina School of Medicine.

WELDON-EMPORIA ROANOKE RAPIDS
NORTH CAROLINA

Miss Louise Farber, Correspondent

Our community was distressed to learn of the passing of Mrs. I. D. Blumenthal. She has visited our community many times with her husband in planning and developing the Circuit Riding Rabbi Project. This project has enriched the lives of every child and adult in our congregational community. We are eternally indebted to the late Madolyn Blumenthal, may her soul rest in peace, and to her husband for this great contribution that made Judaism a way of life in so many communities. Robert Liverman, Harry Freid, and Ellis Farber attended the funeral of the late Madolyn Blumenthal in Charlotte as representatives of our community.

We are happy to report that Mrs. Rose Spire is much improved after surgery at the Halifax Memorial Hospital. Her children, Mr. and Mrs. Lou Volpocelli of New York, are visiting their mother during her convalescence.

Mrs. Sara Rosenfeld, Mr. Ellis Farber, Mrs. Ida Josephson, and her son, Dr. Ben Josephson of New Jersey, attended the funeral of Mr. Sam Blacker in Petersburg.

Mr. Buddy Marks has returned home from Duke Hospital after surgery and is much improved.

Henry Farber who is on a tour in Europe after attending school in England, was caught in the Greece-Turkey crisis while in Athens. As a special writer for the Roanoke Rapids Herald, under the column *Old World Itinerary,* he presents many interesting articles — especially his personal involvement during the various incidents in Greece.

Mrs. Lillian Ravdin was shot twice during a hold-up of the Ravdin Lamp Shop in Richmond. Mrs. Ravdin attempted to interfere with the robber as the store and customers were being robbed. She is in intensive care and doctors say she will recover.

Mr. and Mrs. Nathan Levin visited her father, Mr. Mike Josephson, and left for a trip through the south.



Mrs. Mark Jeffery Margolis

STATESVILLE
NORTH CAROLINA

Mrs. Ben Katz, Correspondent

Rabbi Israel J. Gerber of Charlotte officiated at the 7 p.m. candlelight ceremony on July 21, when Miss Charlotte Leslie Gordon became the bride of Mark Jeffery Margolis at Temple Emanuel. Mr. and Mrs. Charles Vaughn provided the program of nuptial music.

The bride graduated at Statesville Senior High School and attended the University of South Carolina. She made her debut in 1971 at the Sub-Debutante Ball in Shelby.

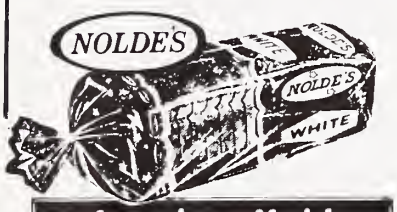
The bridegroom was graduated from Lees McRae Junior College. He is now enrolled as a senior at East Carolina University where he and the bride will be enrolled as students this fall.

Mr. and Mrs. Saul Martin Gordon were hosts for a reception Sunday evening at the Statesville Country Club following the wedding ceremony.

The newlyweds took a two-week honeymoon in Spain before they returned to college.

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The 27th annual Institute of Judaism opened August 11th at *Wildacres* . . . located picturesquely on the pinnacle of a mountain in the Blue Ridge of Western North Carolina. *Wildacres* is the birthplace of the great B'nai B'rith Institutes which were started in 1948.

The Institue is a series of thought-stimulating lectures followed by discussions conducted by a faculty of distinguished scholars and thinkers, bringing unparalleled insight into Judaism in an environment of informal cordiality. The Institute is open to men and women interested in increasing their knowledge of Judaism with special emphasis for young men and women questioning the relevance of Judaic philosophies in today's times.

This year's speakers include Rabbi Harold Schulweis, Dr. Abraham Wasserstein, and Dr. Curt Leviant.

Rabbi Schulweis, author and scholar, leads the Valley Beth Sholom Congregation in Encino, California and is Adjunct Professor of Contemporary Jewish Civilization at the University of Judaism in Los Angeles. He received the United Synagogue Social Action Award in 1965. Rabbi Schulweis chose three contemporary philosophers as his topics.

Dr. Wasserstein, lecturer and author, is now Professor of Greek Literature at the Hebrew University, Jerusalem. He is spending the 1973-74 year as a visiting Professor at Oxford, Dr. Wasserstein spoke on the Greek Influence in the Talmud.

Dr. Leviant, author and translator, is Chairman of the Hebraic Studies Department, Rutgers University. He spoke of the Hebrew, Yiddish, and American aspects of Jewish literature.

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Rabbi Schulweis, whose lectures captivated the group, is also musically talented.



Arnold Leder served as acting director for Stanley Kornfeld.



Discussions, stimulated by the lectures, continued throughout the Institute.



Dr. Wasserstein is apparently enjoying the clarification of some of the fine points of his lecture for these ladies.

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Happy New Year

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Soviet Jewry

Thursday, August 15, marked the arrival of four new Russian Jewish families in Charlotte. Their resettlement here expanded the New Americans program from 3 to 7 families involving 20 persons.

Three of the new families are interrelated — two sisters, their husbands, children, and granddaughter. They welcomed Charlotte Lodge's invitation because they could travel and live together. They are all destined to work in Shelby, North Carolina, under the aegis of Charlotte Lodge and the Charlotte Federation of Jewish Charities.

The three related families are: Moshko and Sosya Nurenberg, Maria and Alla Gleizer, and Isak and Larisa Shukhat. The Gleizers have two sons, Milhail, who turned 17 on August 4, and Rudolf, 10. The Shukhats have a daughter Beata who was five on April 22.

These families all speak Yiddish as well as Russian. They will get one month of English in an unprecedented program under the direction of Dr. Paul Saman of UNC-C. During that instruction period they will live in Charlotte. Then they will move to Shelby or Gastonia to make their home together.

Most of them are experienced in sewing and cutting. They will work for L&K Company, Inc., in Shelby. Leo Ascher, a member of Charlotte Lodge and associated with L & K Company, arranged for the New Americans to work there.

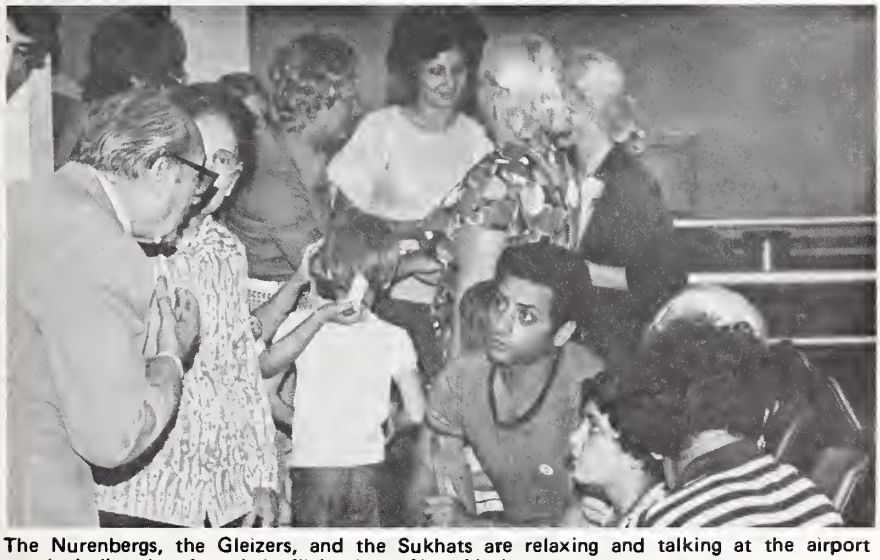
The fourth family is a couple who were married in Riga in August, 1971: Alexander and Ingrid Ehrenberg. Alexander was a furrier for 10 years and an electrician for four. Ingrid has worked for three years in the information service of Riga Polytechnical Institute. For five years previously she was an English teacher in the secondary schools of Tbilisi.



Milhail Gleizer with his brother Rudolf (foreground) and Dr. Paul Saman of UNC.



Alexander Ehrenberg



The Nurenbergs, the Gleizers, and the Sukhats are relaxing and talking at the airport terminal directly after their flight from New York.



Laura Gin greeting Ingrid Ehrenberg at the airport. Laura is one of the original three families who came to Charlotte in July.

לשנה טובה תכתבו

NEW YEAR GREETINGS

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SHOP TALK AT montaldo's

Sheila Fisher

Can you believe that it's already back-to-school and *yontif* time? Rosh Hashanah is just a blink away but you don't have to get frantic; "what shall I wear?" is easily answered by Montaldo's myriad of transeasonal fashions that'll delight the coolest co-eds and the most sophisticated *mavens.* Professor Montaldo's SHOP TALK vocabulary lesson included words like Naive Chemise, coolie and bell-hop jackets, bow shirts, big skirts, monk's coats, capes, hooded sweaters, mufflers, and ombre coloring (a single color ranging from light to dark).

Juniors and co-eds will flip over Montaldo's back-to-school togs. Cotton—suede trimmed rib-knits, turtle neck and open - collar cable knit sweater twins , and panne hooded sweatshirts or velvet smocked blazers teamed with wide-legged jersey party pajamas are topping the glamor list for special happenings. A roll-back brimmed cloche or crochet beret to neatly top a dyed racoon and leather stadium coat, ultra long mufflers and capes to go over skirts or pants are the season's must along with boots and warm toned pantyhose.

John Meyer, Oscar de la Renta, Givenchy, Tiktiner and other coutures have designed fabulously flexible color coordinated separates that can easily become the most workable, interchangable wardrobe you've ever owned. There are sweaters, pants, bowtie shirts plus gored, front-panelled and button-front skirts that brush the bottom of the knee, loose-tie smocked or fitted jackets and matched knit turbans in warm earth tones, neutrals, olive, forest, maroon or navy. *Anne Klein's* natural grain leather and suede jackets are luxurious for when autumn's breezes blow, *Halston's* ultrasuede pastels are classics, and *David Crystal's* jackard put-togethers with polysilk shirts in camel, ivory and grey are subdued but super.

These tired old *aigalach* were delighted to see such a striking collection of dresses and suits. I favored a salt and pepper glen-plaid jacket-dress lined in silk-suiting with a matched muffler. Another favorite was *Joan Leslie's* wool sweaterknit dress, and *Mr. Charles'* camel-hair trimmed with reptile buttons and belt, and the draped wool jerseys . . . and . . . and . . . I could go on until Yom Kippur.

Formals are fluid and fluttery. Crissa's Italian wool knits shot with lustrous metallic stripes and *Goldworm's* tailored shirtmaker knits are impeccably relaxed; *Mollie Parnis'* silk chiffon with soft flounce, ruffles, and wrap sash are contrasting examples of the infinite choices for your selection.

Trimly shaped high-heeled shoes and boots for dress and sportswear, glittery silver, gold, bronze, and jeweled slippers for formals, mufflers, small earrings, enameled jewelry, narrow belts, dark stockings, hats, and grain leather and canvas totes, and clutch handbags are the IN accessories. I'd tell you more but you'll enjoy going to Montaldo's to see and select for yourself.

L'shanah tova tikatevu

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N. C. ASSOCIATION OF JEWISH WOMEN

New Year's Greetings

Dear Friends,

As we celebrate the New Year we reflect how truly blessed we have been. G—d has given us the privilege of ushering in another year. Our families have been blessed with good health; we have seen our children and grandchildren graduate with honors from schools to go on to bigger and better things, and we have seen them marry and begin lives on their own. We have been fortunate in having many of our dreams and plans come true through hard work and determination. We have been motivated to "think big" in terms of our support to various causes and endeavors. Of course, some of us have suffered the loss of a loved one. Some of us have seen our children and grandchildren make a wrong choice in their selection of a lifetime companion or a vocation in life; or, we may have suffered other disappointments. If would be foolish for us to think that life can always be exactly as we wish; joy and pain are an integral part of life. The greatest thing about Judaism is that even if we have experienced sorrow or disappointment, our belief in a just G—d keeps us from losing faith, we do not lose our desire to help our fellow Jews and all mankind, nor do we give up on our dreams and plans for the future.

My prayer for each of you in the coming Year is that G—d will grant you a life He feels is best.

My husband Stephen, my son Benjy, and my daughter Marissa, join me in wishing you a very happy and healthy New Year.

Shalom,

Judy Sutker

Mrs. Stephen Sutker

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10 Reasons For Blowing Shofar

Ben Mordechai

Saadia Gaon, one of our great sages, gives ten reasons why the Almighty instructed us to blow the Shofar. They are:

First: to commemorate the creation of the world.

Second: to announce the beginning of the Ten Days of Repentence. They start on Rosh Hashanah and end on Yom Kippur.

Third: to focus our attention upon the receiving of the Law on Mount Sinai. Exodus mentions "the sound of the Shofar exceeding loud." (19:16)

Fourth: to call to mind the teachings of the prophets, whose words are likened to Shofar blasts. (Ezekiel 33:3-5)

Fifth: to remind us of the scene of the destruction of the Temple, since the sound of the Shofar was the alarm of war.

Sixth: to remind us of the binding of Isaac on the altar, who was ready to lay down his life for God.

Seventh: to stir God's mindfulness of us, that He might grant us blessings and happiness.

Eighth: to impress upon us that Rosh Hashanah is the great Day of Judgment.

Ninth: to keep alive in us the responsibility to gather together the scattered remnants of Israel.

Tenth: to re-affirm our belief that our beloved dead are immortal.



The Jewish Chaplain, center, and Jewish military lay leaders prepare for High Holy Day services at Kadena Air Force Base, Okinawa, Japan. Lay leaders assist Jewish chaplains and conduct Jewish programs where there are no chaplains. Left to right : Major Allan L. Fox, Chaplain Sydney L. Hoffman, and Sgt. Edward Friedman.



These teenagers at the Denver Jewish Community Center prepare for a protest demonstration on behalf of Soviet Jewry, hoping thereby to give them a "New Year." (photo: National Jewish Welfare Board)



High Holy Days Vocabulary

Ben Mordechai

Rosh Hashanah has no history and is not associated with any hero. The real hero of this holiday is YOU — and the story is the story of your life.

Rosh Hashanah has four names:
Rosh Hashanah — Head of the Year;
Yom Teruah — Day of the blowing of the Shofar;
Yom ha-Din — Day of Judgment;
Yom ha-Zikaron — Day of Remembrance.

A *brit* is to be performed on Yom Kippur if that is the eighth day of a boy's life.

Yamim No-ra-im — Awe-inspiring days or High Holy Days.

Shabbat Shuvah — The Sabbath of Return. The Saturday between Rosh Hashanah and Yom Kippur is called Shabbat Shuvah.

Tashlich — Throw away. On Rosh Hashanah afternoon it is customary to go to the edge of a body of water and to recite prayers. At the end, the pockets are emptied, a symbolic gesture of casting away one's sins.

Yizkor — He shall remember. A memorial service for the departed recited on Yom Kippur. A Yahrzeit candle or memorial light is kindled Yom Kippur eve and burns throughout the next 24 hours to recall departed loved ones.

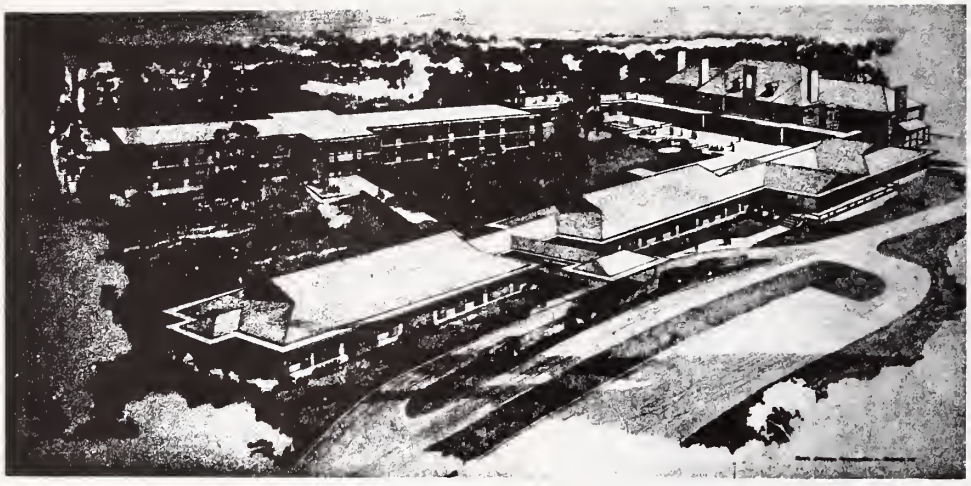
Aseret Y'may Teshuvah — Ten days of Repentence. It is the ten day period between Rosh Hashanah and Yom Kippur.

White — The Torah and Ark are donned with white covers because white is the symbol of purity. The Rabbi also wears white.

Apples and Honey — Eating an apple dipped in honey at dinner on Rosh Hashanah expresses the hope that the coming year will be full of sweetness.

Selichot — Penitential Prayers. On the Saturday night before Rosh Hashanah, a special midnight service is conducted and penitential prayers are recited.





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NC Jewish Home To Celebrate The High Holy Days

L'shono Tovo Tikosevu: Happy New Year – on this wish for the enjoyment of God's blessings in the Jewish year 5735, 1974 CE and for many years to come, the Residents of the North Carolina Jewish Home begin another year of life and re-activation in an environment that breathes and expels well being, contentment and succor to all who may benefit from its environs. With this wish, years are being added to years of many who would otherwise live out their days in dreary, unhappy circumstances.

This year the Jewish New Year starts at Sundown, Monday, September 16, and shall be ushered in at the Home by Mr. Sam Jacobson who will officiated throughout this Holy Period in the Home Chapel.

Mr. Jacobson, Co–Chairman of the Religious Committee will be assisted by Mr. Elbert Levy who will sound the Shofar, and Dr. Louis Levy. Relatives and friends of the Residents may participate in the services which will commence at 6:00 P.M. Monday evening, September 16th. Yom Kippur Services will commence at 6:00 P.M., Wednesday, September 25th. Eliyahs shall be assigned to Residents and visitors during the services.

HOLIDAY GREETINGS

from the

Residents, Staff, and Board of Directors,
N. C. Jewish Home For The Aged

Progress Report

As of this writing, steel has been erected over the complete clinical area and the first section of the new wing. The clinical area is all but completely bricked and windows are in the process of being installed. Those portions of the structure where the steel has been erected now have sub-floor pans welded into place on practically all levels. By the time of this printing we should see the areas,which are presently covered with steel, all but completely bricked in, weather permitting, and the steel in place on the balance of the structure.

During the interim period, the Decorating Committee is working diligently with the Building Committee in selecting furnishings, planning general decor and other related tasks. Mrs. Ira Julian and Mrs. Morris Sosnik, Co-Chairmen of the Decorating Committee, together with certain professional staff have met at the plants of two major medical care facility equipment and furniture manufacturers and sat with their professional interior decorators. During the next month or so evaluations will be completed and the long hard task of selecting furnishings, equipment, decor, etc., will begin in earnest.

Entertainment And Activities

From the little town of Bethlehem — here in North Carolina, a group of dancers from the Tammy Lunsford School of Dancing, journeyed to the Home in a group of five cars on Sunday, July 28, 1974, to entertain the Residents, as well as the visiting guests. A total of 16 girls and one boy tap danced, sang solos, square danced, to the pleasure of the Residents. They were adorned in the costumes pertaining to their individual routine. Some of the Residents at the Home felt that this was one of the best programs ever presented there. Arrangements for this presentation were made by Mr. Phil Datnoff.

Several of our Residents had the privilege of attending two Broadway Road Show productions at the Tanglewood Barn Theatre. Through the courtesy of a friend of the Home, Miss Liela Graham, it is anticipated that they shall see two more productions— one of the plays is the well known "Diary of Anne Frank."

The Greensboro Eastern Music Festival sent a group of fine musicians to present a concert for the Residents. It was a most enjoyable event which was followed by an interchange of visitation. This is the second year that this very professional group of young musicians, who come from various parts of the country, have presented a program at the Home. All are looking forward to the possible and continual return of the members of this fine project.

Program Outreach of the Forsyth County Public Library System is now regularly supplying the Home with large print books, magazines, etc., as well as talking books service and miscellaneous motion pictures.

Mrs. Max Moskowitz and sons, of Greensboro, presented a program of music, ballads and popular songs. Mrs. Moskowitz has been to the Home on several occasions in the past and the Residents always look forward to her return. In addition to the regular cocktail party and dance all other routine activities are on going.



Two girls from Tammy Lundsford School of the Dance perform for the Residents at the N. C. Jewish Home.



A group of dancers from the Tammy Lundsford School of the Dance pause for a picture after entertaining the Residents

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions to the Home from July 5 to August 5, 1974.

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N. C. ASSOCIATION OF JEWISH MEN

Reflection and a Blessing

Rabbi Reuben Kesner

I recently participated in a graveside service. This is one of the sad, unhappy parts of my duties. I watched as family members sat shocked and stunned at the open grave, deeply stricken by their loss.

After the funeral, I rode home in my car deeply absorbed in ideas of life and death. I thought about people and their lives, about our limited stay on earth, and how we treat each other in the relatively short period while we're here.

I found myself asking the question without adequate answer: Why is it we are so shocked and stunned when the gift of life has been withdrawn, as we know inevitably it will be? Yet we cut away at and tear down God's gift of life, our own and that of others, through lack of thought and consideration, day after day, and we do not feel any sense of shock at all.

On the High Holy Days we help to determine how many of us will let life get away from us, and how many will be reborn through new insights as to how to live their lives.

Who will be inwardly burned by the fires of hatred, resentment, envy, and anger? Who will be swept along by the floods of indecency, dishonesty, sham, and hypocrisy? Who will spiritually perish and cause others to perish by our tongues?

Most of us stand off on a side and, with an air of superiority, we know exactly what the next fellow should have done and what he should not have done, what he should have said and what he should not have said.

Somewhere I once read the following quotation: "The trouble with most people is that they see other people's faults but don't admit their own faults. I would admit mine, if I had any."

I believe that people boo umpires because subconsciously we don't like people who stand in judgment.

Everyone of us stands constantly in need of mercy and understanding more than of judgment. Then it would behove us all to concentrate more on being merciful, understanding, and sympathetic, than on being a judge of our fellow humans. We are not on this earth to be umpires. Judgment over humans is the province of G-d, and not that of any of us.

To all I offer the blessing that you shall have a year of goodness — goodness in every way — deeply enriching your own life, the lives of all your loved ones, and the lives of all with whom you come in contact.

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PROJECT ARIES

Jane Owens

[Miss Owens graduated this year from South Mecklenburg High School. She served as chairperson of her high school's task force and as a member of its Executive Committee and Advisory Board. Jane plans to attend Wake Forest University this fall.]

If someone had mentioned the phrase, Project Aries, two years ago, the name would have meant nothing to me. Today the name brings to mind an important concept — that of senior high students serving junior high students. The project is, in effect, a service by students for students.

Project Aries had its inception two years ago when two students, Rufus Washington and Steve Carouthers, realized some of the needs of junior high students. They had no contacts close to their own age and there were no student organizations to assist junior high students. Out of this realization, Project Aries developed.

Roy Alexander, Mecklenburg County Extension Agent, was the first resource person contacted. In turn, Dr. James Mikkelson, Director of Human Relations for the Charlotte-Mecklenburg Schools, and Mrs. Kitty Huffman, Regional Director of the National Conference of Christians and Jews, were asked to sponsor the newly founded project.

During the 1972-1973 school year, the project operated on a limited basis, offering its services to junior high schools which requested assistance in any area. The activities included student council effectiveness workshops, projects concerning human relations, and programs designed to improve parent, teacher, and student relationships.

Funds secured from the Rexham Corporation, the Southern Regional Council, The United Community Services, and private donations made possible a week long workshop at Betsy-Jeff 4-H Camp. The workshop trained fifty high school students to work with various needs of junior high students.

At this point, I entered the picture of Project Aries. Earlier in the summer I had spoken to Roy Alexander about another project I had interest in and he referred me to Rufus. The idea of Project Aries appealed to me and I came for an interview.

Realizing Project Aries' concept, that of a **service by students for students,** has been important to me. Our chief aim as a task force is to help others grow and learn, but I know that I have grown and learned as much as anyone involved.

We were all motivated by a common goal: assisting the junior high schools. This motivation achieved a rare degree of togetherness and cooperation not often encountered. I remember thinking when I was boarding the bus to camp that we were all in little groups according to our high school. Now there is a sense of family among us, a willingness to help wherever we are needed.

Because this was our first year as a systemwide project, there were no real precedents for organization and activity. As a task force we had to reach decisions that would establish these precedents. Compromise was important. Working together taught me tolerance and respect for other's ideas. I enjoyed the excitement of participating in the development of an organization.

Working on the project has given me more self-confidence. Several times I had to face an unfamiliar group of people or a camera to explain Project Aries. Being a salesman of sorts became easy when I spoke about a concept that I strongly believed in.

The satisfaction of seeing the project at work has been given to me numerous times. My high school task force was asked to set up a "High School Day" for a feeder junior high school's ninth grade class. The project involved a large number of high school students and several displays. When the appointed day arrived, we transported the group and set up our booths. The ninth graders were truly interested in all we had to offer. Seeing the interaction among the students gave me a real insight into what Project Aries is about.

WILMINGTON

NORTH CAROLINA

Mrs. Sam Winter, Correspondent

Fall activities are beginning to get into "Full Swing" in Wilmington. The first meeting of the board of the B'nai Israel Sisterhood was held at the home of Mrs. Moe Kotler, president, on August 20. The first meeting of the board of Hadassah was held August 26, at the home of Mrs. Mark Alper, president. Both meetings were well attended. Many interesting projects are planned for the new year.

Announcement has been made of the engagement of Ellen Carol Sobol, daughter of Dr. and Mrs. Arnold Sobol, to Alvin Lee Stein, son of Dr. and Mrs. Leon Stein, of Dayton, Ohio. Ellen has just graduated from the university of Maryland. The groom-to-be is a June graduate of Johns Hopkins University, and he will be attending the University of Louisville Medical School in the fall. A spring wedding is planned.

Mr. and Mrs. Joseph Schwartz announce the engagement of their daughter, Nancy Margulies, to Frank Brenner, son of Mr. and Mrs. Abe Brenner, of Winston-Salem, N. C. The engaged couple are both seniors at the University of North Carolina at Chapel Hill. Wedding plans are incomplete.

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from page 7

since Marcia Freeman, the American immigrant who started the Women's Lib Movement over there, and Shulamit Aloni, leader of the Citizen's Rights Party, were elected to parliament. **The only woman in Israel's new cabinet, Mrs. Aloni has spoken out strongly against the rabbis' control of marriage and divorce, and discrimination against women.**

Speaking at the April conference in New York, Mrs. Aloni claimed that "there's no equality and freedom for the individual in Israel." She sees Israeli women as victims of "demographic trauma. So many, many millions of Arabs surround us. Women are expected to stay at home, be fruitful and multiply." **Critizing the way women were ignored during the Yom Kippur War, Mrs. Aloni said, "no one thought of training women to drive buses to replace men at the front. Our double standard comes from our tradition," she concluded.**

Conference participants cheered Mrs. Aloni as a fighting feminist, although she does not consider herself one. Instead she believes in the equality of all individuals and sees the label of "feminist" as identical with "separatist." To those feminists who reject the wearing of make-up and leg-shaving as demeaning, Mrs. Aloni's glamorous long skirt and carefully applied make-up were visible proof that a woman can pressure for equal rights with men and still look like a woman.

Having reviewed some of the highlights of the Jewish Feminist scene on a national level, **what does it mean to the woman on the local level?** An interview with Ms. Miriam Slifkin, president of the Chapel Hill Chapter of the National Organiaztion for Women (NOW), produced the following comments on the new movement.

"Frankly," she said, "I don't know too much about it. I've been mostly in the feminist movement, but I would like to see a group of Jewish women start a movement here. **The best way to describe how I feel about Judaism and the society as a whole is — it suffocates me.** I can't breathe free. And I

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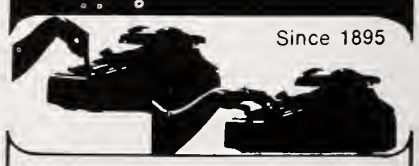
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don't think I'm the only one. I know I'm not the only one," she said.

Ms. Slifkin was brought up as a very Orthodox Jew, but later broke away. Forty years ago she attended Hebrew School, "we only had four girls there out of a couple of hundred students. That's pretty bad representation, and you can't tell me that the Jewish families in Birmingham, Alabama, had only sons!"

Decrying the practice of counting males only for a minyan, which sometimes results in the quorum not being met even though there are a dozen women in the room, she calls it "insulting" and says,"I don't like being relegated to second-class status."

When asked if she thought there was a need for the Jewish Feminist Organization, she responded, "I definitely do. I think there are a lot of things in Judaism that need to be changed. For example, the mitzvoh. The man has the obligation, but the woman is excused because of her family. But no longer does the family demand all of a woman's energy. **Being excused is one thing but being excluded is another.** This is something that certainly should be changed and I don't think it would be running contrary to basic Judaism."

Women should start looking at the Jewish laws from their point of view suggested Ms. Slifkin. "They need to study much more and ask what do these laws mean to the Jewish female. Are they saying you are a complete human? Do they allow you to be? How can you be a complete spiritual human being when your spiritual center views you as a wife and mother and nothing more?" asks Ms. Slifkin. "Everything that the woman has is through her husband. I can't buy that." However, she concedes that it is very difficult for a woman brought up traditionally to exert herself.

"The time is ripe when we make it," she said. "Isn't that part of Judaism, social consciousness, when you really feel something is wrong you want to do something about it. When you are a witness to something and you turn away that's wrong. Well, I'm a witness and I'm not turning away."

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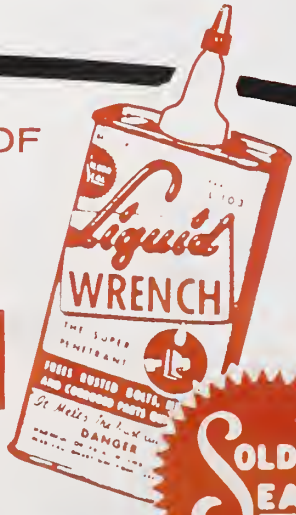


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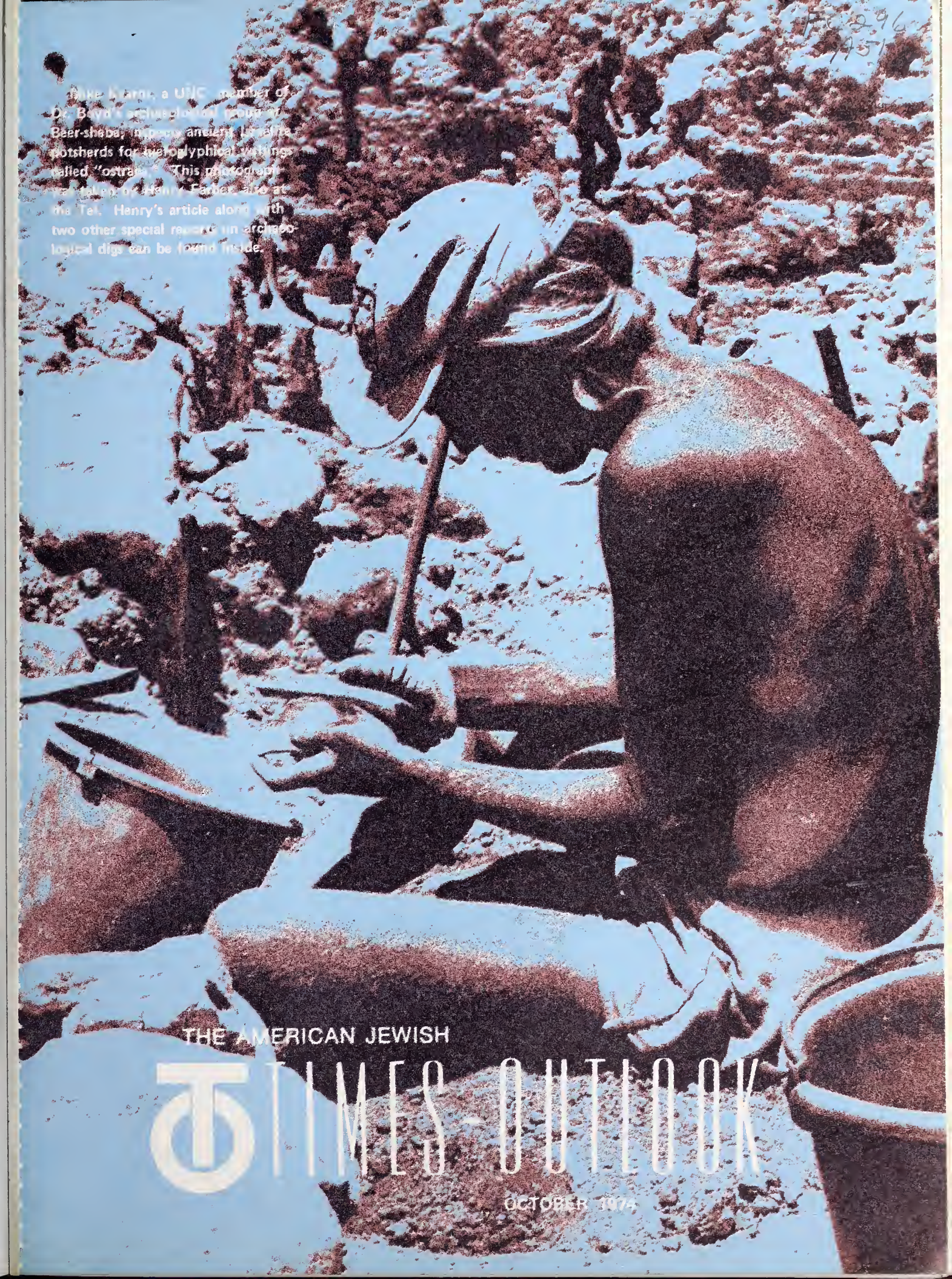
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Mike Lange, a UAC member of Dr. Boyd's archaeological group at Beer-sheba, inspects ancient Israelite potsherds for inscriptions. Writings called "ostraca." This photograph was taken by Henry Farber, also at the Tel. Henry's article along with two other special reports on archaeological digs can be found inside.

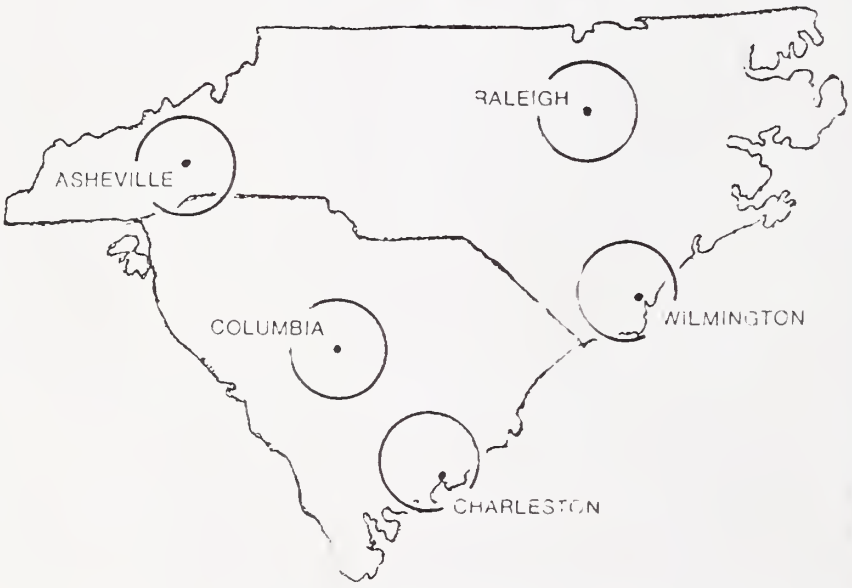
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Succoth Nasherei

Ben Mordechai

The Pilgrim Fathers in the 17th Century drew inspiration from *Succoth* to establish our American Thanksgiving Day.

* * * * * * * * * * *

The *succah,* built alike for rich and poor, is symbolic of the equality of mankind. Humanity is one, and every human being is a child of God.

* * * * * * * * * * *

The devout Jew, returning home from the synagogue after the day-long fast of *Yom Kippur,* would go into his yard and drive the first stake into the ground for his *succah.* Having done this, he would then break his fast.

* * * * * * * * * * *

It was customary for children to carry flags during the *ha-Kafot* — the procession that follows the Torah around the synagogue on *Simchat Torah.* An apple, with a lighted candle on it, is fixed on top of the stick of each flag. Why the apple? How else would you get a candle to stay on top of a stick? This practice has all but disappeared because of the hazard of children playing with fire.

* * * * * * * * * * *

In ancient times, the observance of *Succoth* was marked by elaborate ceremonies and great joy. The most renowned sages of Israel would dance with flaming torches, fling them high into the air, prostrate themselves, then jump up to keep the still lighted torches flying.

* * * * * * * * * * *

Throughout the night of *Succoth* huge fires blazed from tall towers. The wicks of the fires were made of cast-off garments that the priests had worn.

EDITORIAL

The Frail Booth of Reason

Ben Mordechai

When the final notes of the shofar are heard and the shadows turn to darkness, we sigh with relief that Yom Kippur is over. We are finished with fasting, introspection and reflection on the meaning of life. But only five days later it is Succoth, when reading Koheleth, the Book of Ecclesiastes, launches us once again into continuing self-analysis.

Koheleth narrates the confessions of a man who sought the true purpose of life and the best way to live it. His search takes him along many paths. He becomes an intellectual, but finds that "in much wisdom is much vexation; and he that increaseth knowledge increaseth sorrow."

Changing directions, Koheleth or Ecclesiastes pursues pleasure with wine, women, and song. These, too, prove unsatisfying. "All is vanity and a striving after wind. . . So I hated life."

The acquistion of riches destroys other illusions for him. Why accumulate wealth, when he must leave it to others who may squander it? The amassing of abundance leads him into rivalry, competition, and envy. It quickly slips through his fingers and is gone. "What hath man of all his labor? For all his days are pains and his occupation is vexation; Even in the night his heart taketh no rest."

Ecclesiastes takes the view that "the game (of life) is not worth the candle." Our bodies are anvils on which hammers of pain, suffering, and disease beat mercilessly. Why, then, was this melancholy book included in the Bible and made a part of the readings on Succoth? Its pessimism contradicts Judaism's hopeful outlook on life. Perhaps because Ecclesiastes ponders the same perplexing questions all people ask.

Does anyone escape the bitter realization that goodness does not always bring us blessings? "There are righteous men who suffer grievously, and there are wicked men who prosper greatly," Koheleth observed. Hurt, distress, and illness afflict the strong and the weak, the good and the bad. "All things come alike to all." He wondered, as people still do, if a blind fate controls our destiny.

Something in the human spirit quarrels with such a doctrine, so we look for a correlation between "sowing and reaping," as Koheleth did. We expect the echoing hills to return shout for shout, song for song. In the same way we know all too well that the dissipation and abuse of our bodies in youth hastens the loss of

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calendar

Succoth Oct 1-9

Nat. Conf. Of Christians & Jews
Tour of Understanding Oct 13

10th Biennial Convention of
World Council of Synagogues
(Jerusalem, Israel) Oct 21-24

Festival of Faith in
Charlotte, N. C. Nov 3

Nat. Council of Jewish Women
2nd Summit Conf. (Israel) . . Nov 6-13

76th Biennial Convention of
UOJCA in Boca Raton,
Florida Nov 27-Dec 1

Chanukah Dec 9—16

Tu Bi-Shevat Jan 27

Purim Feb 25

Passover Mar 27 — Apr 3

Yom Ha-Shoah Apr 8

Israel Independence Day Apr 16

Lag B'Omer Apr 29

Shavuot May 16 —17

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

We are interested in your community. If your club or Temple is having any kind of event, send it to the American Jewish Times-Outlook, P.O. Box 10674, Charlotte, North Carolina 28234. Deadline — 5th of the month previous to publication in which you wish the event to appear.

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from page 3

our strength and beauty. The autumn of life repays the tiller in kind for the seeds he sowed in early spring. The law of "sowing and reaping" is too true, and life is an exacting paymaster. We need faith that doing what is right will enhance life, and that wrong will diminish life.

So, " what is the end of the matter?" Ecclesiastes does not conclude that we should remain indifferent or passively accept our lot. We are endowed with reason, albeit limited. We cannot explain everything, but we can act. Thus, Koheleth admonishes us to "Fear God and keep His commandments, for this is the whole of man." We may never understand the good and evil in the world, but each of us can do some good.

Ecclesiastes was included in Holy Writ because it speaks to and for everyone. Koheleth challenges us to think seriously about life and after reflection, acknowledges a limit to our understanding and our need for faith. This is the essential message of Succoth, with its frail booth, that God is at the core of all life. When all else fails, faith in God sustains us and directs our deeds. ✡

TIMES-OUTLOOK

READERSHIP SURVEY

We need your help in order to serve you better. In an effort to keep our communications with you interesting and vital, we ask that you take time to complete this survey. This is your chance to tell us your reactions to the format and content of *Times-Outlook*. All responses should be sent to the Editor, *American Jewish Times-Outlook,* P. O. Box 10674, Charlotte, N.C. zip code 28234.

1. How often do you read *Times-Outlook?*

2. What parts do you read first? *(Please list in order of preference)*

3. Please list any particular stories or articles you enjoyed in recent issues.

4. Which areas of Jewish life would you like to see covered?

5. Do you read the community news? If yes, do you read a particular city only, or other cities as well?

6. Please list any changes or additions you would like for us to consider.

Discovering Ancient Synagogues in Israel

Sydney Kellner

[Mr. Kellner is a trained art historian who recently returned from an extensive sabbatical study tour of archeological digs in Israel. An intergroup relations specialist and educator, Kellner is now the New Jersey director of the American Jewish Committee. This article is reprinted with his permission from the "Jewish News."]

"Every Israeli archeologist would like, once in his lifetime, to dig up a synagogue." This was said by Dan Bahat, one of a growing number of young Israeli-trained archeologists, as we discussed the remains of the Sixth Century Jewish sanctuary with its magnificent mosaics that he had recently discovered in the ancient Galilee city of Beth Shean not far from the Jordan River. It was near here that King Saul met his inglorious defeat at the hands of the Philistines, where a Roman city was established almost 1,000 years later and subsequently, in the Byzantine period, a Jewish community thrived. This was the second synagogue found in Beth Shean.

"For us," Bahat added, "it is sharing a part in uncovering the Jewish past in this country. More than that, **we want to get in touch with the daily lives of our ancestors."**

For many, in the early days of settlement, discovery of an ancient synagogue may have served to underscore the historic right of Jews to the Land. Where a synagogue was found, here was proof positive that a flourishing Jewish community existed. Psychologically, it helped to establish the political image of Jewish continuity in the Holy Land. Today there is another attitude.

"The time is past," says Bahat, "that we need archeology to prove our right to the country."



HAMMAT-TIBERIAS SYNAGOGUE mosaic detail

The Beth Shean site at first appeared to be a typical ancient synagogue. Remains of multi-colored mosaic pavement cover the entire expanse of the floor. Centered around a Menorah are pictorial representations of confronting peacocks, exotic animals entwined in medallions of grapevines and a variety of flora, fauna, and fruit. Tiers of stone benches were found along the walls for the seating of the congregation. As the dig proceeded, however, new evidence made it apparent that this was merely one room in a considerably larger building complex. It is now perceived to be a prayer room, or chapel, in what may well be the first "Jewish community center" uncovered. The site is so vast that this project is expected to go on for another decade or so.

"We are taking our time," he said, "digging slowly, studying everything. I am one of those who believes in the

see next page

eternity of our people in this country, so there is no hurry. What we don't do today, we'll do in the next 200 years."

This remark reflects the view of a number of the leading scholars who are in general agreement that they have **just begun to scratch the surface of archeological possibilities in Israel.** There are literally thousands of sites yet to be penetrated. All digs are supervised by the Department of Antiquities and Museums headed by Dr. A. Biran within the Ministry of Education and Culture. Expeditions are undertaken in universities as well as foreign archeological groups. The American Schools of Oriental Research has been one of the more prominent among them.

The 25th anniversary of the State of Israel provides a historic vantage point from which to piece together data derived from new discoveries with older information in order to perceive a more comprehensive sense of Jewish creativity in art as manifested in the ancient synagogue, an institution serving the widespread Jewish community in the various sections of Palestine where they settled during the centuries following the destruction of Jerusalem.

The synagogue,as the central institution in Jewish life, reflects the changing conditions of Jews and Judaism during this formative period. In the variety of architectural and artistic forms that characterized the synagogues in successive periods and in different geographic areas with the Holy Land, one sees emerging varying trends of religious usage and direction within Judaism, as well as artistic influences from surrounding cultures which dominated the Palestinian scene at different times. **Jewish creativeness was an organic expression of a time and place within a dynamic culture.**

The Six-Day War, which has not only affected the course of modern Jewish history, has opened up new vistas for archeological research. Within a few days of the ceasefire, extensive archeological surveys were undertaken with astounding immediate results. Hazy periods of Jewish history were illuminated by the discovery of hitherto unknown communities in the Galilee, the Golan Heights, Samaria, Judea, the Dead Sea area, the Negev and elsewhere. In all of these areas, magnificent synagogues have been unearthed which dramatically reveal the destiny of the Jewish people during the Roman, early Christain and Islamic periods.

Thousands of archeological sites have been surveyed and mapped, providing storehouses of archeological riches to be tapped by scholars for untold generations to come.

Many people, both Jews and Christians, have sustained the impression that Jews disappeared from the Holy Land as they fled into the diaspora of history. That image is rapidly being dissipated by archeological evidence as these ancient synagogues, and the communities which surrounded them, are brought to light once again by the archeologist's spade. The continuity of building and rebuilding,exposing at times as many as six successive synagogues on the same site, as at Hammat-Tiberias, encompassing a period from the Second to the Ninth Century, illustrate changes in style, function, and local taste.

Please see our next issue for the second installment in this series.

A Day at the Tel

Henry Farber

[Henry is a student at UNC-CH who spent this summer at Beer-sheba on an archaeological dig with Dr. Bernard Boyd and 40 other students. Due to space limitations, only a portion of the fine article which he submitted is reproduced for you here.

The quest at Tel Beer-sheba is for the Israelite Temple, the existence of which is only speculatory. Henry implies that ancient Beer-sheba is a sanctified site in the patriarchal stories.]

A day at the tel begins at 5 a.m. when the public address system plays the wake-up call, which at Tel Beer-sheba bears little resemblance to reveille. The music is Israeli rock 'n' roll, a poor imitation of the American brand at its worst — especially when it's played first thing in the morning at full volume through a system not even designed for music.

As common sense would have it, nobody gets very fussy about his appearance for the workday. Most everybody wears shorts and sandals. It may be cool enough in the morning for some to wear sweaters and shirts, but men frequently take their shirts off as the day gets hotter. Women change to swimsuits or halter tops.

At 6:30, three students from UNC head for their area near the center of the tel where they work together. Their level of excavation happens to be plentiful with Israelite finds: lots of pottery and well-preserved loom weights. Loom weights are simply rounded rocks with holes drilled into their centers. They were used by primitive weavers to hold the rows of thread tautly on their looms.

Whole vessels of pottery are hardly ever unearthed. Small pieces are common, and although the average clay fragment holds little potential for being reconstructed in the jigsaw puzzle-process of restoration, all pottery finds are placed in a special bucket to be inspected later in the afternoon.

Most digging takes place, not in surface areas such as the one where the above mentioned ash pit operation took place, but in pits or loci that are dug as deep as 20 feet. When an excavation site has been worked for seven years, as Tel Beer-sheba has, most of the surface area has been removed; however,

whole areas are not simply levelled off. First of all, ancient walls, both brick and plaster, are uncovered all over the site and are allowed to stand. In some cases, walls are reconstructed if they have tumbled.

In addition to the ancient walls, loci are dug so that artificial "bulk walls" of earth are left in between. Before a large area is excavated, it is charted off so that the loci are lined up like city blocks, the tops of the walls preserving the surface level. The end result, a checkerboard configuration, is useful for aerial photography and mapping purposes.

Some loci are only large enough for one person to work efficiently; others are big enough for whole crews. But all pit diggers are required to keep the sides of the walls neatly squared off and the floors fairly level so that the layer-cake-like stratification levels can be observed.

After breakfast at nine o'clock, most everybody heads back to the tel for four more hours of digging. But a few American students who are enrolled at Tel Aviv University go from the dining hall to Dr. Boyd's Biblical Archaeology class.

Dr. Boyd is half lecturer, half Southern evangelist. With fervor that cannot be imitated by one who does not have genuine Faith, he brings the Bible alive. His lectures are swirling tornadoes that blow away his students' preconceptions of the scripture as a mere collection of Sunday school stories. He quotes long Biblical passages from memory as if they were written in the eyes of his students.

Class time flies on and before his students know it, it's lunch time. The afternoon is free for a swim or a nap.

Five o'clock is restoration time. Everybody gathers around the big tent where the buckets of pottery have been rinsing off under rows of water faucets. The volunteers crowd around their instructors who point out this and that about the day's finds. Nine out of ten pottery finds are thrown away at this point. Only a few students get to see their finds carefully laid out on the restoration table to be assembled by experts.



The various and distinctive pottery styles are useful for dating purposes. Apparently, ancient potters were not very innovative, to the extent that they deviated little from the pottery trends of their times. Hence, all of the pottery of a given style may be associated with a given century or so.

Another valuable aspect of pottery sometimes reveals not only approximate dates, but specific dates, names and events. Potters would sometimes inscribe writings called *ostraca,* on their work, much of which is decipherable.

After supper the nights are free. Students can attend optional lectures and discussions on subjects ranging from archaeology to Middle East politics – unless it's Friday. Weekends are free and nobody sticks around the tel; there's too much to see on the outside. Every weekend is an "American weekend," so called because the tel gets Sunday off while the rest of the nation returns to work. It's an extra day to regain one's sanity, as the students like to say.

They're always joking about their sanity: being shut off from the rest of the world, playing with rocks all day, letting the sun get to their heads. As a result of living in a secluded world of their own, the volunteers have cultivated a cross between shoptalk and inside jokes from which most people on the outside would feel somewhat alienated.

A re-assembled group from North Carolina will be around next summer for the completion of the digging at Tel Beer-sheba. Dr. Boyd plans to make his fourteenth trip to Israel – taking with him as many students as will promise to work.

The digging will be over, but the reconstruction of the tel will go on for some time. Using the same construction materials as the builders of old, the directors of the project hope to have a reconstructed city which can be viewed by the public. A few ancient dwellings have already been rebuilt.

If you plan a trip to Israel in the next few years, consider a side trip to Tel Beer-sheba. Unless your guidebook is very up-to-date, you may have to investigate to find out if the tel is ready for public viewing. When it is ready, buses to the site will probably run more frequently than they do now and the tourist information offices should be able to tell you something about the Tel.

They'll be able to tell you about the Israelite kings and the invading rulers, the holy altars and the pagan cult remains. But what they won't tell you is that Tel Beer-sheba is also the sweet fruit of many long summers of hard work by a dedicated professor from Chapel Hill and the hundreds of students from right here in North Carolina who have followed him to the Holy Land.

Duke's Dig

Earl Wolslagel

Duke University archaeologists eventually may owe a large debt to one Flavius Josephus, a first-century warrior and historian who commanded northern Galilean forces in 66 A.D. during the first revolt of Jews against Rome. For although Josephus remains undistinguished as a general and largely impugned by later chroniclers as an historian, his descriptions of fortifications he raised against the emperor Vespasian in the Jewish War may be leading contemporary probers into important new knowledge of that historic period.

Verification of the accuracy of Josephus' accounts of fortifying 17 Galilean villages against Rome's legions may lie in the excavations now under way at Meiron in Israel's upper Galilee area, says Duke's Professor Eric Myers. Head of a joint archaeological expedition to Meiron for the third season, Myers says that despite being hampered by a lack of funds and severe inflation in Israel, this season's dig is "spectacular from the point of view of the archaeology." For example, Meyers cites two unique towers uncovered this summer in Meiron's upper elevations, not far from an old synagogue atop the hill that was a target last year of another group of Duke student archaeologists.

Meyers says that what they uncovered this summer in the tower area "raises the distinct possibility that Josephus himself could have fortified Meiron shortly before the first century revolt." In his reports on the war, Josephus referred to places called "Meroth" and "Ameroth." Archaeologists on the expedition this year feel reasonably certain that those names are synonymous with the village of Meiron today. Pottery and coins from within and outside the fortified tower indicate the area's use from Roman times to the Middle Ages and add further to the conjecture, Meyers says.

Not too far away from the ancient house of worship, its entry facing south to Jerusalem, the youthful archaeologists and their advisers discovered the base of the obviously more-ancient fortified area and tower, as well as the remains of residential and industrial structures. A feature writer of the Jerusalem *Post* in an article dated July 26 says the Americans were carrying out a "rescue operation" for Israel's Department of Antiquities when initial evidence of the ancient houses and fortifications were uncovered.

Promising archaeological remains had come to light on the fringes of Meiron when foundations were being planned for a new building. It was at that time that the department asked Meyer's group, as "experts geographically nearest the site," to examine the area and "save it if historically significant." The writer said, **"Visitors watching the students at work marvel at their dedication and know-how." He emphasized the "care and interest they take in any find, no matter how insignificant it may appear on the surface."** He said, "They all take photos, sift the earth, wash pottery and the glass vessels, and even pieces that look like mere scraps." And everyone, from professorial adviser to student worker, he noted, "reads pottery fragments and coins like the leaves of a calendar, corroborating the evidence and narrowing down periods of history, for instance, to 'early,' 'middle,' or 'late Roman.' "

In Meiron's lower-city area, at the bottom of the hillside on which the village rests, this summer's excavations also included two ancient, long dried-up cisterns. One of them, near a terraced courtyard, is the focus for exploring a larger, early industrial area with residences, Meyers says. Evidence from sealed deposits there indicate some ancient inhabitants of Meiron made their livelihood from olive oil, an industry famous in the Talmud. Meyers believes such activity may have flourished at Meiron, judging from traces throughout the site excavated to date, and certain artifacts.

About 30% of the more than 500 coins recovered this summer in the dig date to the time of Alexander Yannai and John Hyrcanus II, two Maccabean rulers in the 1st century B.C. Others date from the Roman era on to the time of the Crusades.

Whole vessels of glass dating to Hellenistic times and an excellent collection of unbroken pottery and lamps from early and late Roman periods were gathered in the dry cisterns, Meyers said, indicating "continuous occupation of the area over many centuries." **Meyers adds that the medieval settlement at Meiron, however, may well have been Jewish.**

Meyers believes that there is a "lifetime of archaeological work remaining at Meiron." "There is no other Jewish village in upper Galilee so undisturbed, so 'available' as Meiron," he says. **"No area provides archaeologists and historians so vivid and dynamic a picture of the ancient world of the rabbis. Its importance for understanding life during Talmudic times, and the background of Jesus' life in Galilee, cannot be overestimated despite the reconstruction that needs to be undertaken there," he says.**

He noted also that work is needed to insure that the ruins themselves are made secure enough to endure the crowds of pilgrims that flock to Meiron on religious holidays and during the digs. "If excavations in Jerusalem are providing dramatic glimpses of Jewish life in the time of Herod," Meyers says, "certainly Meiron provides the striking picture of the transfer of Jewish populations to Galilee after the wars with Rome."

see page 23

for the CHILDREN...



Tennis is quickly becoming one of the most favorite sports of the Israeli as well as the American people. Pictured on the right is Shlomo Glickstein, the top ranked junior tennis player from Israel. Shlomo was one of only 16 boys invited to compete in the Pepsi-Cola Junior International at the U. S. Open Tennis Tournament. This year the tournament was played at Forest Hills, New York on September 4-7. It is open to only the best players, 18 years of age and under, in the world. Last year, America's Billy Martin of California won the tournament.

Shlomo was born in Askelon in the South of Israel in 1958. He is a member of the Maccabi Tel-Aviv Club No. 2 in the National League.

The game below is based on words which are tennis terms. See how many of them you can find in the box. Do you know the meaning of each word? If not , check your dictionary or ask a friend who enjoys the sport.

PLAY THE WORD GAME

C	R	P	O	I	N	T	S	B
M	A	L	S	N	L	O	B	T
P	C	A	N	E	T	S	N	E
N	K	Y	R	T	R	E	O	N
E	E	T	C	O	U	R	T	N
N	T	E	N	N	I	V	E	I
S	L	A	M	A	N	E	N	S

1. TENNIS
2. RACKET
3. COURT
4. NET
5. SERVE
6. SLAM
7. LOB
8. POINTS

The words on the right are hidden in the box on the left. Find each word and circle it. Some of the words are repeated several times in different ways — can you find all of them?

So What's New?

MAZEL TOV

ANNIVERSARIES

Mr. & Mrs. Abe Weiner of Roanoke on their 50th anniversary

Judea Reform Congregation, Durham

Mr. & Mrs. Herb Posner
Mr. & Mrs. Jacob Hanker
Mr. & Mrs. Jacob Kaplan

Congregation Kol Emes, Richmond

Mr. & Mrs. Louis Haas
Mr. & Mrs. Irving Grabin
Mr. & Mrs. Julius Russinsky
Rabbi & Mrs. Gershon C. Gewirtz

BAR MITZVAHS

Beth David Synagogue, Greensboro

Alan Silfen, son of Mr. & Mrs. Murray Silfen
Harry Falk, son of Mr. & Mrs. Michael Falk

Judea Reform Congregation, Durham

David Lipton
Steve Smiley
Brain Strauss
Jason Grant Eisdorfer

David Kissinger, son of Henry Kissinger and Mrs. Saul Cohen at Berlin Chapel on the Brandeis University Campus in Waltham, Mass.

WEDDINGS

Andrew Weiner, son of Mr. & Mrs. Jerome Weiner of Roanoke, Virginia, to Miss Ann Crickenberger.

Michael Doctor, son of Mr. & Mrs. Milton Doctor of Greensboro, to Janice Sea of San Francisco.

Roberta Kabat, daughter of Mr. & Mrs. Julian Kabat of Greensboro, to Wayne Scott.

BIRTHS

Beth David Synagogue, Greensboro

Merry & Lee Berger on the birth of a son — grandmother Mrs. Ann Matthes.

Mr. & Mrs. Irwin Wald of Miami on the birth of a daughter — grandparents are Mr. & Mrs. William Wald.

Congregation Kol Emes, Richmond

Rabbi & Mrs. Don Nelken on the birth of a son.

Mr. & Mrs. Pete Weissmann on the birth of a son.

Mr. Charles Cohen on the birth of a great-grandson.

GREENSBORO

Beth David

NORTH CAROLINA

Mrs. Ronald Levine

The summer months give us an opportunity to vacation and catch our breath from many varied activities. However, life continues with its joys and sorrows, which this article will be comprised of.

We offer congratulations to our new officers who are:

CONGREGATIONAL

President: Dr. Julian Barker
Vice-Pres.(1st): Morton Ershler
Vice-Pres.(2nd): Stanley Kaiser
Vice-Pres.(3rd): Mel Baer
Rec. Sec.: Mrs. Ira. Kistenberg
Treasurer: Irvin Corman
Finan. Sec.: Frank Nelson
Corr. Sec.: Charles Myers

SISTERHOOD

President: Mrs. George Hoff
Vice-Pres.: Mrs. Stephen Hyman
Mrs. Barry Kaiser
Mrs. Stan Myer
Treasurer: Mrs. Robert Cohen
Rec. Sec.: Mrs. Herman Goldstein
Finan. Sec.: Mrs. Charles Myers
Corr. Sec.: Mrs. Ben Shoenthal

MEN'S CLUB

President: Max Goudsmith
Vice-Pres.: Barry Kaiser
David Moff
Charles Myers
Larry Tuberman
Treasurer: Ira Kistenberg
Secretary: Sam Moore

U.S.Y. OFFICERS

President: Lori Kaplan
Vice-Pres.: Lisa Helman
Treasurer: Robert Licht
Secretary: Stacy Engle

Two of our Shirah BBG girls were elected to state offices: Marianne Marks — State Treasurer and Dalya Kutchei — State Second Vice-President.

Much success and best wishes to our recent graduates:

Joan Pearlman from UNC-G with a BA in psychology

Barbara Shoenthal from Roosevelt University, Chicago and upon being inducted into their chapter of Phi Beta Kappa

Sharon Freiberg Hammerman from Columbia University with an MSW degree

Dennis Licht from High School

Mitch Hollander and Stephen Freedman from UNC-CH

Skip Green from Junior College

Sheila Sorkin from the University of Tennessee

Debra Wolvek from Grimsley who will attend Western Carolina

Randy Kaplan from Grimsley who will enter Tufts University in Boston

Helene Romor from Grimsley who will attend Western Carolina University

Susan Neiditz from High School receiving a scholarship to UNC-G

Dr. David Muskovitz upon receiving his Doctor of Musical Arts degree from University of Iowa and being promoted to Associate Professor at UNC-G

We wish a speedy recovery to Esther Jacobson, Ann Levine, Murray Halpern, Sol Levin, Anne Schiff, Alice Smith, Janice Levin, Pearl Saxon, Phyllis Shulman, Hedi Hahn, and Hermine Biller.

The congregation mourns the passing of Rose Bayer. We offer our condolences to: Mrs. Claire Lippman on the passing of her brother Joe Reichelheimer ; Mr. Michael Chen on the passing of his father in Israel; Mrs. Roz Lavine & family on the loss of husband and father, Howard; Mr. & Mrs. Al Freiberg on the loss of daughter, Debbie Lynn, and brother-in-law, Karl Herbst; and to Mrs. Sharon Ershler and Irwin Milgrim on the passing of their brother.

Our first meeting for the year commenced with a Sisterhood luncheon on Wednesday, September 11, 1974 in which an original play entitled A NEW SPIRIT was presented. It was consequently a gala afternoon.

A "Welcome Newcomer's Dance" was scheduled for Saturday, September 28th, which was enjoyed by many.

Our fervent wishes to all for a New Year consisting of Health, Happiness, Peace, and Naches.

Circuit Riding Rabbi Program

Rabbi Reuben Kesner

Hopefully the Days of Awe have been inspirational. They have past, but the reverential mood still hovers about with the entry of Sukkos and Simchas Torah. Each season has its mood and its message. Our bright yesterdays and our tragic yesterdays linger as we ponder God's mysteries.

Significant circuit events have recently taken place which should be related, remembered, and recorded even though several new moons have made their appearance on our calendar.

The Harry Kramers of Wallace were honored in July by their family and friends with a surprise dinner at the Gray Gables in Wilmington on the occasion of their 40th Wedding Anniversary.

In Myrtle Beach, Frankie Schiller, son of Mr. and Mrs. Hugo Schiller, and Bryan Schild, son of Mr. and Mrs. Raymond Schild, came before Congregation Temple Emanu-El and eloquently entered the Jewish fold. A Bar Mitzvah candidate must pursue a specified course in the circuit communities to attain the laurels of that distinction — a son of the Divine Command.

Both young men led their congregation in the complete Shabbos evening Service. Their Shabbos morning prescribed portions were also high caliber presentations. One cannot overlook the encouragement given these milestones in the lives of individuals by that Temple's membership.

The passing of dear ones pains all who know and love them. We were burdened with sorrow in Myrtle Beach by the loss of Cathy Sommers, daughter of Mr. and Mrs. Robert Sommers, and by the loss of Jean Berg who is survived by his wife and two daughters.

A total circuit activity, held at Temple Emanu-El in Myrtle Beach, was the annual Shavuos Confirmation and Graduation Exercise. The young confirmants honored were Sidney Schwartz, daughter of Mr. and Mrs. Lambert Schwartz of Myrtle Beach, and David Banner, son of Mr. and Mrs. Howard Banner of Conway.

The young religious school graduates honored were Lynn Leibowitz, daughter of Mr. and Mrs. Jack Leibowitz of Lumberton, and David Gordon, son of Mr. and Mrs. Lionel Gordon of Lumberton.

Also, tribute was paid to the adult class members and the teachers of the Southeast Ciruit Schools at the Exercises.

The great simchah, marriage, was entered into by Rhoda Moskow, daughter of Abe Moskow of Whiteville with Alan From of Spartanburg in May. They were married at the Timme Hilton, Wilmington.

It was an August wedding for Tobae Schild, daughter of Sam Schild of Myrtle Beach. She was wed to Stephen Cohen of Columbia at the Myrtle Beach Hilton.

Irving Ginsberg took Gayle Joy Feit of Madison, Wisconsin, in marriage. The ceremony was held in the city of the bride in August. Irving is the son of Mr. and Mrs. Noah Ginsberg of Wallace.

Those were the happenings that brought us together as one family in the Southeast Circuit during the recent days. We extend our condolences to those who suffered a loss. We congratulate those who celebrated a simchah.

TOUR OF UNDERSTANDING

October 13, 3 p.m. to 8 p.m.
Charlotte, North Carolina

Covenant Presbyterian
Ascension Lutheran
Greek Orthodox Cathedral
St. Patrick's Cathedral
Temple Israel



Bryan Schild and Rabbi Kesner



The 1974 Southeast Circuit Confirmants' and Parents
Left to right: Howard Banner, David Banner, Mrs. Howard Banner, Rabbi Kesner, Mrs. J. Lambert Schwartz, Sidney Schwartz, J. Lambert Schwartz

CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard Klein, Correspondent

The Religious School is having an indoor and an outdoor Sukka this year. On Sunday, September 29, the day before Sukkot, the children gathered in the sukka and were joined by members of the Myers Park Baptist Church Sunday School. After an explanation of Sukkot and Sukka by Rabbi Skolnik, they shared fruit and honey. On October 7, a combined Simchat-Torah—Consecration service will be held.

A special program is planned for the religious school this year, the purpose of which is to expose the children to the variety of opportunities for Jewish involvement in Charlotte. At Sunday school assembly programs, a representative of a Jewish oriented organization will speak to the children to show them how broad the Jewish community is. The editor of the *Jewish Times-Outlook*, Janet Hough, will speak to the children later this winter.

Both Men's Club and Sisterhood have activities planned for this month. On October 6, the program for the Men's Club brunch will be "Prison Reform." This program was organized by Men's Club President Bert Rosefield, who is a psychologist at the state prison unit in Huntersville. Sisterhood will have a luncheon on October 16 with the women of Myers Park Baptist Church. Various local political candidates will be guest speakers.

The members of Beth Shalom were treated to a special duet of music of Kol Nidre. Following the traditional singing of Kol Nidre, we heard Charlotte Symphony members (and Beth Shalom congregants) Don Stein, pianist, and his wife Diane, cellist, perform a beautiful rendition of Kol Nidre.

Rabbi and Mrs. Skolnik had an open house reception at their home in Providence Square on the afternoon of Rosh Hashonah. Mrs. Skolnik's parents were visiting from New York and attended services at Beth Shalom.

The first congregational picnic which was held at Tega Cay early in the summer was such a success that a second was held last month. Lunch was provided by members of Sisterhood. New members of the congregation were special guests.

The Youth Group recently had the first of a series of "Pizza and the Professor" evenings. A professor from UNC-Charlotte will speak to the group concerning various aspects of college—how to succeed once a person is accepted.

Adult Education will sponsor an Adult Education Sabbath on November 1. This is the first of a series of monthly Sabbath services. There will be a panel discussion of the Moral Implications of Inflation following services.

Dr. Hostettler's class in ethnic folklore from Queens College visited Beth Shalom last month. Rabbi Skolnik delivered a lecture to them about Jewish folklore.

We wish to congratulate Mr. and Mrs. Clarence James on the Bar Mitzvah of their son Danny, to be observed Friday, October 25, in the sanctuary.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

With summer vacations over and autumn approaching, it is with anticipation that we begin the New Year at Temple Beth El. We look forward to a year of fervent work toward continued growth under the direction of our newly appointed and most dedicated spiritual leader, Rabbi Lawrence Jackofsky.

Rabbi Jackofsky has an admirable record of service to the community. He served as Chaplain in the U.S. Army at Fort Hood, Texas, and as co-Rabbi at Temple Sinai in Washington, D. C. Last year he travelled and studied in Israel, working in the Haddassah Hospital in Jerusalem during and after the war. He has also served as Counselor for first year students at Hebrew Union College in Jerusalem, as well as working with youth through various federations throughout the U. S.

He has served as a member of the Greater Washington Jewish Community Council, was Vice-Chairman of the Soviet Jewry Committee, and as a member of the Washington Board of Rabbis. This list gets more and more impressive as one reads on, but I will end here only to say that having met Rabbi Jackofsky, I know he will be greeted enthusiastically by our community.

Sabbath services on August 30 welcoming our New American families from Russia were most meaningful and our new families were quite appreciative of the hospitality extended them.

The first meeting of the Sisterhood was held on September 11. It was a paid-up meeting and Rabbi Jackofsky and his wife, Ellen, took part in the program.

The New Year's reception was held at the Jackofsky's residence on the afternoon of September 17.

B'nai B'rith Youth and B'nai B'rith Adults held a fund-raising picnic on September 29. It was held at Country Day School from 3:00 – 7:00 p.m. Everyone in the community was invited.

The Men's Club had a picnic for the religious school children and their parents on Sunday, September 8. It was held at the Park Road Park.

On Sunday morning, September 29, the Men's Club sponsored their first Breakfast Meeting. The guest speaker was Rabbi Jackofsky. The breakfast was the kick-off meeting of a one night a month Adult Education Class with the Rabbi. All adult Temple members are invited to attend these meetings.

CHARLOTTE
B'nai B'rith Women

Mrs. Sidney Goozner, Correspondent

May the coming New Year bring you and yours all the blessings of peace, health, and happiness.

B'nai B'rith Women held a noon luncheon meeting at Valentino's Restaurant on Wednesday, September 4. Our new Rabbi Skolnik of Beth Shalom gave the invocation.

We had Mr. Dan Haddon speak on "Mind Control". He said some aspect of our life which can stand improvement is a bad habit. We'd like to eliminate an irrational fear or have just a general desire to improve the inner quality of our mind.

Bernice Rousso and Rosalie Ganz held new membership teas this summer. We have, to date, fifteen new ladies who have joined B'nai B'rith.

B'nai B'rith youth held a fund raising picnic on September 29 at the Country Day School on Carmel Road.

Senior Women of B'nai B'rith held their first meeting of the new season on September 10, at the home of Mrs. John Pransky.

WELDON-EMPORIA ROANOKE RAPIDS
NORTH CAROLINA

Miss Louise Farber, Correspondent

The students of our Weldon community are returning to the University of North Carolina: Henry Farber as a senior, Maralyn Farber and Ben Kittner as juniors, and Betty Kittner as a freshman.

Miss Josephine Freid has returned home after surgery at the Wilson Memorial Hospital.

Mrs. Rose Spire is convalescing at home after surgery at the Halifax Memorial Hospital.

Mrs. Ida Josephson and Mrs. Sarah Rosenfeld visited relatives in Richmond and spent the holidays in New Jersey.

Harry Balser, student of the Jewish Theological Seminary of New York, conducted services during the High Holy Days at Temple Emanu-El. Many relatives and friends from out of town visited with us. We wish for all our friends the traditional greeting, *L'shono Tovah Tikosevu* — May you and yours be inscribed for a good year.

The Chai Chapter of B'nai B'rith Girls are having their first annual

PENNY AUCTION

at Temple Israel, on Dilworth Road at Morehead Street, October 5, at 7:30 p.m. The **Penny Auction** is an exciting new way to win unique and valuable prizes for pennies. Free refreshments, lots of people and surprises with all proceeds going to local charitable works. Try something different on Saturday night, October 5, and help this worthwhile project be a big success! See you at Temple Israel.

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from page 19

IN HONOR OF:
CONGRATULATIONS

DR. RICHARD HARRIS: ON OPENING HIS OWN OFFICE: Mr. and Mrs. Jake Harris

IN HONOR OF:
ROSH HASHONAH

Mrs. Herbert Rancer

HAPPY ANNIVERSARY

MR. AND MRS. HERMAN BLUMENTHAL: 30th ANNIVERSARY: Mr. & Mrs. Harry Meltsner
MR. and MRS. ARTHUR FRANK: ANNIVERSARY: Mr. and Mrs. Nathan Sutker
MR. and MRS. CHARLES ZUCKERMAN—60th ANNIVERSARY: Mr. and Mrs. Harry Meltsner.

HAPPY BIRTHDAY

MR. I. D. BLUMENTHAL—80th BIRTHDAY: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Harry Meltsner
MRS. BIRDIE BRANDON 90th BIRTHDAY: Mr. and Mrs. Harry Meltsner
MR. AL GOODMAN—BIRTHDAY: Mr. and Mrs. Harry B. Diamond
MRS. AL. GOODMAN—BIRTHDAY Mr. and Mrs. Harry Diamond
MRS. LENA LIBERMAN—80th BIRTHDAY: Mr. and Mrs. William Kittner

SPEEDY RECOVERY

DR. ROBERT ALTERMAN: Mr. and Mrs. Samuel Shavitz
MRS. JOE BARR: Mr. and Mrs. Jake Harris
MRS. ROSE COHEN: Mrs. Morris Cohen
MR. ARTHUR CASSELL: Dr. and Mrs. Marshall Ginsburg, Mr. and Mrs. Hyman Wechsler, Mrs. Morris Cohen, Mr. and Mrs. Morris Kiel, Mr. and Mrs. Louis Ershler, Mr. and Mrs. Samuel Shavitz, Mrs. Ben Swartzberg, Mrs. Milton Silver
MRS. BARBARA FINE: Mrs. Morris Cohen
MRS. F. FRIEDENBERG: Mr. and Mrs. Samuel Shavitz
MR. PAUL FLIGEL: Mr. and Mrs. Harry Meltsner
MRS. HEDY HAHN: Mr. Irving Tilles, Mr. and Mrs. Clarence Holland
MRS. STAN LESS: Mrs. Harry Doctor
MISS JENNIE LAND: Mr. and Mrs. Lewish Kress, Mr. and Mrs. Harry Kanter, Mrs. Morris Cohen, Mrs. Milton Silver, Mr. and Mrs. Louis Ershler, Mr. and Mrs. Irving Tilles, Dr. and Mrs. Marshall Ginsberg, Mrs. Harry Doctor, Mr. and Mrs. Jake Harris, Mr. and Mrs. Hyman Wechsler
MR. EDWARD LEYTON: Mr. and Mrs. Lewis Kress, Mr. and Mrs. Morris Kiel, Mrs. Morris Cohen, Mrs. Harry Doctor, Mr. & Mrs. Jake Harris
MRS. ANN REED: Mr. and Mrs. Louis Ershler, Mrs. Harry Kanter, Mr. and Mrs. Samuel Shavitz, Mr. and Mrs. Morris Kiel
MISS EDNA SCHWARTZ: Mr. and Mrs. Stanley Shavitz
MR. ABE SLUTSKY: Mr. and Mrs. Nathan Sutker, Mrs. Morris Cohen, Mrs. Bessie Mandel
MRS. E. I. SINKOE: Mr. and Mrs. Meltsner
MRS. ROBERT SANDMAN: Mr. and Mrs. Harry Meltsner
MR. SAMUEL SHAVITZ: Dr. and Mrs. Marshall Ginsburg, Mr. and Mrs. Irving Tilles
Mr. Samuel Gould: Mrs. Samuel (Ruth) Gould

SHOP TALK AT montaldo's

Sheila Fisher

I've decided to let myself go to pieces this fall. If you're thinking I'm "farblondjet," you're wrong. I've been SHOP TALKing in **Montaldo's** Sportswear department and I'm here to tell you . . . I'm in Love!

Never has there been such a knock-out collection of co-ordinates, mixers, and matchers. Never have I seen such beautiful fabrics, and never have I wanted one-of-each more. *Dalton's* flannel and cashmere dyed-to-match plaid and patterned co-ordinates in pimento, winter green, and pearl grey are deftly tailored and luxuriously soft to the touch. Fur is the word for fall. Natural fox, lynxes, mole, raccoon, and dyed-to-match furs on sweaters and jackets are sensational.

Sweaters are in-focus pacesetters this season in lengths from waist to mid-thigh. At **Montaldo's** you'll find sweater-teams, wrap and tie shawl collared cardigans, cabled pull-overs, button collared shirt-sweaters, v-necks, turtlenecks, crewnecks, and any other style you might desire. There's under-played polish in the striated stripes and tweeds by *Yves St. Laurent* and elegant precision in knits by *Paoli, Kimberly, Goldworm, and Ciao Sport.*

Shirts by *Givenchy, Philippe Venet* and *Kenneth J. Lane* are super in easy-care qiana and blends in abstract, geometric, and figurative prints that tuck neatly into the new BigSkirts that have gores and stitched-down pleats or pants that are pared to a slender, straight-legged look. Hooded zip-front sweatshirts of cashmere and other luxury knits will be classic with pants.

The little jacket will flourish this fall . . . waist length baseball and shirt-jackets with hoods, yokes, pockets, piping, top-stitching, and other fine details. **Montaldo's** suggests pea-jackets and capes for coming cool weather. Leather toppers in smooth or mottled finish, suedes, and pig-skins by *Sabrina* and *Anne Klein* will be big winners too; the blues, golds, and earth tones are gorgeous and harmonize with everything. *Mollie Parnis* and *Blass-port* are showing super dresses and separates in UltraSuede, while *Halston* is favoring smart sweater-knits with covered-up necklines and full, cuffed sleeves.

Berets, snoods, and newsboy caps will top many fashion-conscious heads this year, and long knit or crochet mufflers will wrap and drape necks and shoulders. Handbags are mellow-toned polished leathers, kangaroo and suedes trimmed with reptile in envelope, pouch, and barrel shapes. Shoes are shapely and boots are coming on strong. Smooth natural nugget beads, chains of gold and silver combos, gold coin pendants and pearls are slick accent accessories, and best of all is that everything **Montaldo's** suggests is an exciting, practical, functional, new addition that will augment and complement your own wardrobe.

Like I said, I'm going to pieces . . . and at **Montaldo's**, it's a lovely way to go. "Good *gezucht?*" "Good *gezucht!*"

MONTALDO'S



Double knit 'n' dashing suede.
Our snappy shirtjac pantset — three parts in all. Matching turtleneck is skinny ribbed; pull-on pants have elastic waist. 70% polyester/30% wool with lamb suede in beige or blue. By P.S.I. in 6 to 16 sizes. $138.

Charlotte, Winston-Salem, Graensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

Analyzing American Jewry

Ben Mordechai

Thinking American Jews are concerned about the loss of human values in American Judaism. What are our basic priorities? What does it mean to be an identified American Jew? In this and forthcoming issues we shall explore various aspects of Jewish life in America.

Years ago, our people understood that to be a Jew meant to do *mitzvot,* good deeds — a hundred a day. Today, the one criterion which establishes Jewish identity is joining. *Mitzvot,* Jewish practices, righteous behavior are no longer felt necessary to identify oneself with the people Israel. Joining does. It provides the money to hire specialists who will do the work of the organization.

Jews join Jewish organizations like B'nai B'rith, Hadassah, American Jewish Committee, National Council of Jewish Women, and a host of others, not to establish person to person relationships with other Jewish people, but with the understanding that they will remain as remote from the organization and its purposes as if they were not on the membership list. Joining has become impersonal and far removed from the function for which the organization exists. Joining will not change their way of life; they will continue to go their own way. Their primary consideration is that the money given is tax deductible as a charitable contribution and, incidentally, enables the organization to function. Philanthropy has become the core of organizational life; it is the main *mitzvah* expected of the American Jew. This is far less than what was expected of him in the past.

Local and national organizations have adopted this approach. Although they cry out for workers and want people to become involved, they discourage human contact with the words, "Send your check." It is implied that this will identify you as a Jew. You will be a full-fledged member as long as you pay your dues. There is no requirement that you participate in any of the group's activities.

The leaders and active workers are content with this approach because it ensures the availability of sufficient money. It also ensures the survival of the national organization through the local body. Religious leaders denounce "checkbook Judaism," but it has become the norm in American Jewish life.

A vicious circle is set in motion. By staying away, the individual Jew abdicates control of the organization and turns it over to others who act on his behalf. With decision making thus delegated to them, the leaders tend to wash away the individual Jew's effectiveness. He is not consulted and has no voice unless the leaders wish to give a semblance of legality to their practices. What they decide must be accepted by the joiner, for they act in his name whether or not he likes it, whether or not he is even aware of it. Various Jewish organizations have gone to the courts in the name of American Jewry without the consent of the individual dues payer. And if he disagrees with the action after the fact, it is too late to do anything about it. If his is outspoken in his criticism, he is dubbed a troublemaker and avoided.

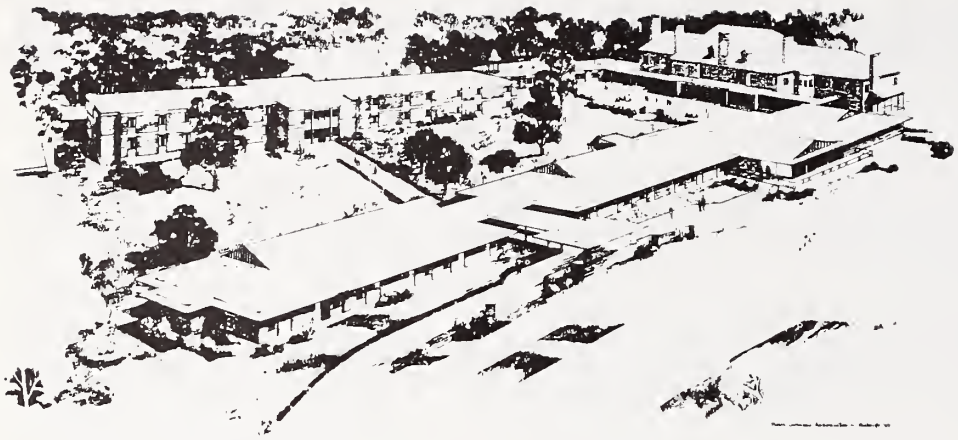
After philanthropy, the next inducement to join is a package of fringe benefits. He becomes a member to join the bowling league, to go to dances and football games, to get cut-rate insurance, cheaper burial rates, and to take overseas trips at reduced rates. Even Christians are joining B'nai B'rith for this purpose. The American Jew does not join out of belief, but for social and economic reasons. Ideological concerns are irrelevant.

As a consequence, the practice of Judaism has shifted from the home and the family to the support of service institutions. The Jew has become a dues payer rather than a doer. Home observances are unnecessary because he pays the institution to perform them for him. Thus, the survival of Judaism in America rests, not on him, but on the organization.

Organization is the epitome of Jewish culture in America. Harold Weisberg wrote, "The genius of the Jewish community is organization. Jewish life in the United States is expressed primarily through a culture of organization. . . The ways in which most Jews are 'Jewish' are the institutional ways of synagogue, the center, the welfare funds, and the service agency." This avers that whatever the community does is essential to group survival.

Why do organization leaders act in the name of American Jewry without advising them or asking their opinion, as they did in the law suit on affirmative action? They might get a consensus, but they don't. They go on the assumption that they possess a mandate to govern the American Jewish community.

see page 22



Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN
and
NORTH CAROLINA ASSOCIATION OF JEWISH MEN

Giant Succa Constructed for the Celebration of the Sukkat Festival

The Elders, with the help of the Home staff have again constructed a beautiful Succa for the celebration of the "Season of Rejoicing." As in past years, this tabernacle is one of the largest and most singularly decorated in the Carolinas. Many visitors return year after year with their children and friends in order to share this experience of the Jewish Heritage. They always "oh" and "ah" over its size and beauty.

The lighting of the candles, the traditional Kiddish (prayer) and the service of meals in the Succa when weather permits is a major function anticipated by the residents of the Home and is symbolical of their forefathers' dedication during Biblical times.

Since the Succa is 24 feet by 45 feet, there is little problem in seating everyone among the colorful harvest of fruit, vegetables, oils, and wines hanging from the ceiling and walls of this tabernacle. As it has been ably stated: "The residents will emulate the ceremonies of Biblical times: seeking shelter and refreshment, using the local harvest together with the symbol of ancient times, the Citron, the Myrtle, and the Fruitful Palm, to celebrate the knowledge that, even though oppression and persecution threaten to devour their Fathers, their spirits were fortified in the Tabernacle of Peace through their faith, hope and visions of the future."

The residents enjoyed many happy days during this joyous Jewish festival period. Simchas Torah ended the holidays with a joyous note followed by entertainment and refreshments.

נכתב בספר חחיים והברכות
לשנת עושר ואושר

May our faith grow ever stronger
And our blessings so increase
That the world around us will become
A tabernacle of peace.

EIGTH ANNUAL MEETING

The Eighth Annual Meeting of the North Carolina Jewish Home is scheduled at the Home for the first part of November. Appropriate program, pertinent reports, and election of members to the Board of Governors will be featured.

Hi-lites of the meeting will be the plaque and memorial dedications and tenure awards to select personnel and volunteers. A social hour will follow the meeting.

The Annual Meeting is one of the big social events of the year for North Carolina Jewry. All are invited to attend. Appropriate notices will be mailed to all families within the near future giving additional details.

HAPPY BIRTHDAY!

May your name be inscribed in the book of life with health and happiness:

Isidor Arenow
Esta Crohn
Gertrude Eisenberg
Bessie Epstein
Kizzie FitzSimons

WELCOME!

May you enjoy a long, happy, healthy life: Rebecca James

Entertainment And Activities

RESIDENTS VISIT WILDACRES

Who heard of it before? Who cares? We, at the North Carolina Jewish Home care. It is not practical. It can't be done say the skeptics. But it can be done -- it is done in the midwest and can be done here.

When all was said and done, it was accomplished; the second of what may be a series of "Vacations for the Institutionalized Aged."

Through the courtesy and cooperation of Mr. I. D. Blumenthal, several of the senior citizens from areas throughout the state attended an encampment at Wildacres, located in the Blue Ridge Mountains at western North Carolina at Little Switzerland. This older group consisting of Residents of various denominational Homes and Senior Citizens Apartments gathered at this beautiful mountain retreat in complete ecumenity to spend a week away from their usual routine.

Contentment and relaxation prevailed as new friends were made and individual notes compared. Gradually as Mrs. Ruth Easterling, the congenial manager of Wildacres, unraveled the various rules and regulations, and as the story of Wildacres unfolded, that little tension that may have been felt among the strangers dissolved into a spirit of togetherness, friendship, and good fellowship.

The program of the week included games, pursuit of new hobbies in the Craft Shop, walks in the woods, entertainment, communing with nature, and just generally relaxing in the clean, mountain air.

When our Residents, Mrs. Sugg and Miss Stein came home, they shared their secrets and adventures of the mountain with their roommates and friends who live in the North Carolina Jewish Home. They enjoyed the adventure -- the likes of which they hadn't enjoyed in many years. They created a feeling of longing for those who rejected the trip, although, they too, had the opportunity to participate.

It is hoped that plans can be made for future "Vacations for the Institutionalized Aging." It is envisioned, at the right time, in the right climate, that many of our Elders will have opportunitites to enjoy similar type outings.



Food always tastes better when it is eaten outside -- our Residents can attest to that!



The picturesque grounds of the Home make a lovely setting for a picnic.

During this last month our Residents enjoyed a cocktail party, a birthday party, a picnic and cookout, and entertainment from Mrs. Max Moskowitz and sons of Greensboro. Several attended the Tanglewood Barn Theatre and enjoyed the road show production of "The Diary of Anne Frank."

They also enjoyed the Home's feature movie presentation, "Mr. Deed Goes to Town," starring Gary Cooper and Jean Arthur. There were shopping trips to Winston-Salem, a country-side drive in our limousine which encompassed the Tanglewood-Bermuda Run areas and points west. The Challah baking project is ongoing as well as a new library project (indexing system) -- both projects involve the Residents. Bingo and other routine activities continued as usual.



The new structure — brick and steel are beginning to take shape.

PROGRESS REPORT

As of this writing, the majority of the steel has been erected over the complete structure. The external brick work is progressing very rapidly, with the greater portion of the west side of the structure, including the side and clinical section, being all but completed. It is believed that for all practical purposes the exterior work will be completed and closed in prion to the on-set of bad weather.

Interior partitions are now going into place in the clinical area and in some portions of the Resident/Patient care areas.

The Decorating Committee has met on several occassions to plan the general decor and make tenative furnishings selections. Mrs. Ira Julian and Mrs. Morris Sosnik, Co-Chairwomen of that Committee, are co-ordinating their work with the Building Committee in order that a continual smooth flow of progress is maintained in hopes that the total structure will be completed and ready for occupancy in a timely fashion. For all practical purposes, it is estimated that the new structure is about 25% completed.

The help and support of all North Carolina Jewry is needed during this crucial period of construction and spiraling inflationary costs.

A separate application should be completed for each individual.
Please forward to a friend if you have previously paid your dues.

MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services for our aged residents through participation.

Member	$ 25.00	Name _____
Patron	$ 50.00	Address _____
Founder	$100.00	City _____
		State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N. C. 28211

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from August 5, 1974 to September 5, 1974.

IN MEMORY OF:

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N. C. ASSOCIATION OF JEWISH MEN

"MOODS AND PASSIONS"

Rabbi Reuben Kesner

It's difficult for one who wishes to note only the positives in people and places —

It's difficult for one who by training is alert to life's peculiarities —

It's difficult for one, born of a minority culture, — not to hear the world's off-beat utterances in deed and creed.

I am a Northerner by birth, according to those who live in my Southern communities. I am a native of Worcester, Mass.

Naiveté is not my bag. I know a louse when I see one, but I have tried and still try to keep my cool when I hear prejudice doing the kangaroo leap around me.

Ten years of Southern hospitality have alerted me to those southern kinds of sights and sounds. But the score of years in the North and a half dozen years both in the West and Midwest have alerted me to their discordant notes, also.

The word "Jew" still snaps heads skyward down here and out there. "This is the Jewish Rabbi, " is a provocative introduction. I know right from the start whether or not it's worth pursuing the friendship. The whole countenance reveals deep rooted feelings.

Members of the clergy are ones most apt to be startled on a first meeting. In my first years here, it wasn't getting to know me that was the thing, it was hoping to convert me that was the game.

One spring I was down with the flu. I was miserably seeking relief by reading and writing and watching the endless parade of afternoon soap operas through my big toes when the doorbell rang. I warned the two teenagers, James and his girlfriend, of my contagion, but when they insisted on coming in for a visit, I was flatteringly pleased, though concerned. The conversation immediately began with "We have come to ask Jesus to watch over you and bring him into your heart." This was followed by about fifteen minutes of monologue by the young man who declared that he was saved when he accepted Jesus and he had come to help me to obtain salvation also.

He was a blooming 17. I was a feverish rabbi.

"Do you like me, James?"

"Yes."

"Why do you like me?"

"You are a good man!"

"All my life, James, I have spent learning and practicing Judaism. If I am a good man today, it's the result of my Jewish influences. I think you are a good man. If you let me be, I shall continue to become better and better by my pursuit of the Jewish way of life. I know that you too will reach a spiritual satisfaction by pursuing your beliefs. So you go your way and I"ll go mine. I'll meet you in Heaven."

And I quoted Nathan in Lessing's story of "Nathan the Wise." "What you see in me that would make a good Christian, I see in you that would make a good Jew." To no avail, it was apparent James was suffering frustration and he blurted out, "Rev. _____ told me to work on you, but you're really stubborn, Rabbi." He and his girlfriend left. I have not seen either of them since. I now emote pangs of sympathy whenever an evangelist comes around.

I recall a chance meeting on the main street of a circuit town with a former Jew, now turned to Christian evangelism. A local Baptist minister was with him. "This is the Rabbi," the minister smiled, "Why don't you come to the revival tonight, Reuben! Be my guest." I had no words. The sympathy began to bubble up. My sister Ruthe was with me. She tried to save the moment and so did the Christian Jewish evangelist. He mumbled, "It looks like rain." We glanced up at the dark cloud above us. Ruthe casually replied, "Maybe God is trying to tell you something." Wry smiles sent us on our different ways.

An interesting aside occurred at a recent high school graduation. Besides the musical accompaniment of "Onward Christian Soldiers" for the marching graduates, the platform was bedecked with men of the cloth — a Black Baptist, a White Presbyterian, and a White Methodist.

One of my young congregants questioned the principal about the absence of "men of other faiths." He answered a bit surprised, "but different faiths are represented." She was so taken aback by his reply, she blurted out: "All I see is broken-down Protestantism!"

Another high school in my circuit has a large plaque on its entrance wall depicting knowledge and truth. Knowledge is represented by a diploma; truth is represented by the cross. My objection and those of my people have been ignored. Also ignored have been or objection to evangelism by visiting clergymen, sports figures, and fundamentalist teachers. Our objection to the distribution of Gideon Bibles annually to all students regardless of religious affiliation gets no time of day.

see next page

Complete disregard to the sensitivities of the minorities and deafness to the Supreme Court rulings make us wonder about the qualifications of some of our Southern educators.

"We don't have to participate in the prayers which name Jesus as the Lord, but my teacher excuses me by telling the class daily, 'She is Jewish,' " complains one of my youngsters in the fifth grade.

A Missionary Alliance minister refused to belong to the town's Ministerial Association as long as "Jews and Blacks and Catholics" were on the roster. The then President, an Episcopal rector, told him the choice was his. Shortly thereafter, I became President.

In two of my circuit towns the ministers do not pay attention to my interest in their associations. During Brotherhood month, no church in the entire circuit which comprises five towns, has extended an invitation to join with them for a Brotherhood service. On the other hand, each year, no invitation proffered, we hold a community-wide service in each circuit synagogue – which is poorly attended by non-Jews.

These actions do not keep me from doing my works. I plug on!

I am the Chaplain of the Rescue Unit in the town in which I make my home. I am constantly, but quietly, urging that membership be opened to the Blacks. A few voices chime in at the annual meetings, but the arguments given by the white volunteers is that a white woman would object to being carried to the hospital by a black man. A fine young black intellectual on the Police force of this same town is called a "loud mouth nigger" by a superior who cannot compete with him brain wise.

The one recurring phrase that insults my sensitivities is "Jew me down." It's used by one gentile to another when the first, being a customer, asks the second, the merchant, that the price be lowered. When I am present at the time of such transactions, blushing sometimes occurs, or a quick, "I'm only kidding, Rabbi" results.

The church and the public schools set a tone that leads to a harsh stubborness and creates tensions and develops the prejudice and ignorance that is rampant among the youth regarding their own faith, other faiths, and minority cultures.

Often when addressing church youth groups, the question "Why don't you believe in Jesus?" arises.

When I mention that Jesus was a rabbi, surprise is evoked. When I inform them that Christianity was formulated 30 years after Jesus' death by Paul, blank stares hit me. Buddhism, Mohammedanism, etc. are alien to them. There is only one faith, and if you don't accept it, you're going to hell!

This super-religion idea has resulted in the closed minds and the gloomy hearts which abound in these United States.

My experiences in alien countries are also touched with this same kind of spiritual cancer. The road to Heaven is a tough one to travel for minority peoples. ✡

Leder Brothers

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HONORABLE MENCHEN

Who's Who Among American High School Students honors Steve Shavitz, a Senior at High Point Central, who was recently notified that he is to be featured in the Eighth Annual Edition of *Who's Who Among American High School Students, 1973-74,* the largest student award publication in the nation.

Students from over 20,000 public, private, and parochial high schools throughout the country are recognized for their leadership in academics, athletics, or community service in the books. Less than 3% of the junior and senior class students nation-wide are awarded this recognition.

Steve is the son of Mr. & Mrs. Stanley Shavitz of High Point, North Carolina. He is active in Student Government, politics and local B'nai B'rith Youth Organization activities. He serves as President of BBYO for Virginia and North Carolina and has also won the Bronze Star of David Award, the second highest award presented by the B'nai B'rith Youth Organization.

In addition to having his biography published in the book, Steve will compete for one of ten scholarship awards of $500 to $1,000 funded by the publishers and will be invited to participate in the firm's annual "Survey of High Achievers."

Steve plans to attend UNC-Chapel Hill upon graduation in June. ✡

classified advertising

*** Community News Wanted**

We want news of your community and its activities. Let us tell everyone what your community is doing. All news must be sent to our office by the 5th of the month preceding date of issue.

*** Gifts for all Occasions**

Handmade gifts by the residents of the North Carolina Jewish Home. Aprons, lingerie bags, ceramic pieces, as well as a complete line of imported glassware, linens, and special occasion gifts. Visit or write: Gift Shop, P.O. Box 38, Clemmons, N. C. 27012. All proceeds go to the Home.

*** Truman Medals**

The tribute to Truman Medal was designed by Oscar Harris, sculpted by Hal Faulkner, and struck by the Franklin Mint. Issued by the Judaic Heritage Society, gold on sterling metals are $ 25 each and solid sterling silver medals are $ 15 each. Send check or money order to the American Jewish Times-Outlook, P. O. Box 10674, Charlotte, N. C. 28234.

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One set of new Encyclopedia Judaicas for $ 500. These books are excellant for research or for background information on your Jewish heritage. Send check or money order to the American Jewish Times-Outlook, P. O. Box 10674, Charlotte, N. C. 28234.

from page 15

Furthermore, they know they will get no headlines if they help only Jews. They operate on the national scene to get national coverage and prestige for their organization. An even greater consideration is that wealthy contributors will not give of their largesse unless they can be convinced that the organization works for the larger community. So, Jewish leaders often see Jews as the group from whom funds are to be raised to influence non-Jews.

Many American Jews will contribute vast sums of money to the Federated Jewish Charities, making federations the most powerful organizations within the Jewish community. They raise more money than all other Jewish organizations combined. They take priority over other organizations within any given community, but no other group can obtain assistance from a federation unless the leaders agree to it, as with day schools. Their demands for great sums of money can dry up support for other organizations and curtail their operations.

This is not to deny the need for money, but to observe its effect on American Judaism. Wealth is the criterion for leadership and learning is no longer of consequence. Leadership depends on how much one gives and which organizations one joins. These give entree to the power-structure in Jewish life. But the power-structure is unconcerned about the quality of Jewishness and Judaism, so there has developed an antagonism between the religious and philanthropic centers of Judaism. Each aims to gain the upper hand at the expense of the other.

To sum it up, American Jews join

see next page

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organizations because they believe it is essential to Jewish identification. Membership is thus the essence of Jewish life, without the need for participation. This results in the concentration of power in the hands of the few who make all the decisions. Often, these few are not democratically elected. They come from an oligarchy of wealthy and influential men whose task is to keep the organization functioning, prosperous, and influential.

Can Judaism survive in a society where the organization is supreme? People must still live on a personal level. Is fund-raising a way of life? Does it provide values for a wholesome life? The conditions of life have changed, but the human condition remains constant. We are born, strive to live, and must die, with only our human associations and our faith to sustain us. Our name on the list has little to do with the life we lead.

Jacob Neusner writes, "What is false in the culture of organizations is not its modernity, but its irrelevance to the human condition." We must return and explore the meaning of Judaism in our private lives. ✡

from page 8

The "Meiron—74" summer study is a project of the American Schools of Oriental Research and the W.F. Albright Institute in Jerusalem, with Duke support. During the seven-week operation, more than 40 Duke and UNC students taking part in the expedition earned academic credit under the two school's cooperative program in Judaic studies headed by Professor Meyers.

Their work included not only digging at the sites in Meiron, but attendance earlier at seminars conducted in Jerusalem by Duke faculty members. Dr. Kalman Bland of the religion department lectured on "Israel & Contemporary Judaism," and Dr. Irving Alexander taught a course in "Ethnic Identity." ✡

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THE AMERICAN JEWISH

NOVEMBER 1974

TIMES-OUTLOOK



הספר הוא חבר טוב

THE BOOK IS A GOOD FRIEND

דאס בוך איז א גוטער פריינד

JEWISH BOOK MONTH NOVEMBER 8 – DECEMBER 8, 1974

Sponsored by the Jewish Book Council of the National Jewish Welfare Board

"Therefore Choose Life"



By the light of the silvery moon? Hermann and his 90 year-old "playmate," Birdie Brandon



Hermann is obviously enjoying the attention of Mattye and Marc Silverman (Chairman of the tribute at Temple Beth El).



Who are these three monkeys? [Hermann, Mr. I.D. Blumenthal, and Dr. Loy Witherspoon of UNC]



Two champions of the "underdog" — Hermann and Kays Gary



His two sisters, Anna Passman of Greensboro and Dorothy Golston of Connecticut, made a special effort to be present for their brother's tribute.



That spirited witan, Hermann Cohen, celebrated his 85th birthday on October 11. Temple Beth El of Charlotte held a Special Sabbath Service in his honor and his old friend, Kays Gary, spoke at the affair. The pictures above were taken at the reception which followed.

Active leadership in organizations which promote better human relations and more equitable treatment of the "underdog" is Hermann's forte. He participates in the American Civil Liberties Union, the NAACP, the National Conference of Christians and Jews, the Char.—Meck. Council on Human Rights, the Central Committee for Conscientious Objectors, and the League for Mutual Aid. In addition, he founded a chapter of the Thomas Paine Society, is listed in *Who's Who,* and belongs to three different religious groups (Temple Beth El, the Unitarian Church, and the Community Church of New York) — "to play it safe."

EDITORIAL: A Riddle

Ben Mordechai

What is it that can transport us through time and space without leaving home? What enables us to break through the limits of our own minds and share the best of human thought? What gives us communion with the ancient and recent dead, companionship more intimate than is possible with some living persons? A book, of course.

Books are our time-machines, space-machines, and thought-machines. In them we meet the most eminent scholars and statesmen, benefit from the ideas of the greatest thinkers, and enjoy the most imaginative creations of human genius. Used properly, a library is truly a Garden of Eden, but one in which there are no forbidden fruits. The tree of knowledge is available to all to the degree that they are ready to use it. Filling a bookcase with books is to make the finest of minds our constant companions.

Judaism is the only religion in which it has become a duty to collect and use books. "Each Jew ought either to write a scroll of the Law himself or, if he does not do so, should have it written for him. He must not sell it except to marry, to study Torah, or to redeem captives," says the *Yoreh Day-ah,* the code book of Jewish law. Numerous other references in our literature prescribe the care and attention we should give to the collection, preservation, and study of books.

For centuries, the scholar who achieved a mastery of Jewish literature was assured of recognition and a position of honor in his community. Learning, in our tradition, is the greatest of all *mitzvot. Talmud Torah k'neged ku-lam* — the study of Torah outweighs all other religious obligations incumbent upon the Jew. Thus, life and literature are entwined for the Jewish people.

The early Jews who came to America were burdened by the struggle for bare existence. Providing food and a roof for their families took precedence over Jewish study. Economic advancement and the problems of adjustment dominated their lives as they did those of their offspring until recently when these matters were largely resolved. Our people are now in a position to reopen the book and are doing so. More and more attention is being given to study, which is again being elevated by some to the level of religion. Jewish writers have greatly proliferated since World War II, and the study of Jewish life and literature is once again energizing the will to live Jewishly. At a time when our Jewish young and not so young are surrendering their heritage to a broad humanity, the book must once again become the bedrock of the Jewish people.

Once again we must earn the designation of *Am ha-Sefer,* "the people of the Book." Mohammed described the Jewish people this way as a result of

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Dr. Martin Weitz lectures UNC-Wilmington Nov 5,7,12

Cadillac Ball, Temple Beth El, Char. Raintree Country Club. . . . Nov 9

Nat. Council of Jewish Women 2nd Summit Conf. (Israel) . .Nov 6-13

"I Love You Rosa" Triad Cultural Series Nov 24

76th Biennial Conv. of UOJCA in Boca Raton, Fla. . . .Nov 27-Dec 1

"Kazablan" (Char. Hebrew School Benefit, Visulite Theater) . . Dec 8-12

Chanukah Dec 9-16

Tu Bi-Shevat Jan 27

Cantor Harold Orbach Feb 16

Purim Feb 25

Dr. Leonard Fein Triad Cultural Series Mar 9

Passover Mar 27-Apr 3

Dr. Joseph Prinz Triad Cultural Series Apr 6

Yom Ha-Shoah Apr 8

Israel Independence Day Apr 16

Shlomo Carlebach . Triad Cultural Series Apr 20

Lag B'Omer Apr 29

Shavuot Mar 16-17

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

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THE AGUNAH



CHAIM GRADE

Translated from the Yiddish
by Curt Leviant
Reviewed by Elie Wiesel

Before approaching the book, we should speak, however briefly, of its author who unfairly has never been accorded proper recognition by the American public at large. And state openly something that those who read him in the original don't hesitate to say in private; namely that the work of Chaim Grade, by its vision and scope, establishes him at the age of 64 as one of the great — if not the greatest — of living Yiddish novelists. Surely he is the most authentic.

If we take as premise that for the contemporary Jewish writer to write means to testify, then we may affirm that Chaim Grade fulfills his mission with much talent and devotion. His 15-odd volumes of poetry and prose depict a world that is no more: the *Yeshivot* of Slobodke and Navaradok, where the *Mussarniks,* intoxicated with purity and truth, tried their utmost to evoke sneers and disdain; life and death in the ghetto; the organized massacres in the death-factories; the return of handfuls of survivors to desolate and hostile cities. "Just as the Jewish people lost a third of its children," says Grade somewhere, "every Jew lost a third of his being." None of us is ever whole, no joy of ours is every complete. One part of ourselves eludes us. One part of every survivor remains in mourning. Forever.

"Sometimes writers are called upon singlehandedly to counterpoint, indeed counteract, the events of history," says his able translator Curt Leviant who also provided the preface. "The writer's creative imagination has to undo, metaphorically speaking, what history has done. If history assumes the guise of a murderer, the writer must revivify the deed."

He is right. Every literary creation aims to correct injustice. In this case to remind the killer of his crimes, to affect the memory of the onlooker, to rebuild communities murdered and burned to ashes. What other writers have done for Warsaw or Sighet, Grade does for the town of his childhood: Vilna. His tales, his obessions, his experiences always lead back to it — for that is where his roots are. Vilna, this fabulous and dazzling city that was so Jewish that it was given the surname of Jerusalem of Lithuania. And that is where the action of **The Agunah** unfolds. The time: some 15 or 16 years after World War I, when, far away, the reign of the executioner is about to begin.

The central character is Meri, a young woman whose husband has not returned from the war. When he is reported missing in action, Meri becomes an *Agunah* — for according to strict rabbinical law, a wife is considered widowed only if and when an eyewitness steps forward to confirm the death of the husband. Failing that, the woman remains *Agunah;* that is, bound to her husband and not allowed to remarry lest she commit adultery.

A painful, seemingly cruel law that has preoccupied Jewish scholars for many generations. The majority, in an effort to preserve the purity and integrity of the concepts of couple

and family, has maintained a rigorous attitude on the issue. Of all the Response, only two decisions showing a measure of understanding and compassion toward the *Agunah* have been retained — the one formulated by a certain Mordechai ben Hillel and the other by a Rabbi Eliezer of Verdun.

Wishing to remarry after an interminable wait, Meri runs into opposition from Reb Levi Hurwitz, renowned Talmudist and authority on the subject. To him, the law matters more than the individual. Better to cause sorrow than to offend the law. That is when Meri appeals to Reb David Zelver, less prominent and less intransigent, who soon decides to grant her permission to take a husband. His reason? To keep Meri, or anyone else, from thinking that the Torah lacks heart and compassion.

From then on, events follow one another in rapid succession. The narrative takes flight and moves forward irresistibly, inexorably, speeding its cast of characters toward their fate. Passions are unleashed, ancient grudges and jealousies rekindled, inciting rich against poor, young against old, middle class against proletariat. They shout, they scream, they even come to blows. As always in cases of collective hysteria, what everybody wants is a scapegoat. The first is Reb David who abruptly finds himself isolated, reprimanded, punished for having dared rebel against the Establishment. He ends up destitute, rejected by all. He doesn't care.

Reb Levi is next. He now becomes the object of the mob's wrath: for in the meantime, the child of his adversary, Reb David, has died. And Meri, pushed to the limit of her endurance, hangs herself. Who is to blame? Reb Levi of course. He is accused of having tormented the kind and unassuming Reb David, of having deprived him of his livelihood and even of having tried to have him excommunicated. He is accused of having driven to suicide a poor woman whose only sin was to have wished to live honestly. The town's people are about to assault Reb Levi and tear him to pieces.

All these episodes are described with shattering realism, without any lapses into sentimentality or facile supernatural tricks. Sensual passages never degenerate into cheap eroticism. Much is suggested but nothing is spelled out. For the rest, the style is nervous, palpitating. We watch as the mob's behavior toward hero and villain change rapidly, very rapidly, as it admires the one and hates the other, and vice versa, for no valid reason, guided simply by instinct and expediency. We see the two opponents — the novel's true heroes, one fanatically strict, the other obstinately compassionate — locked in combat but respecting one another, then we see them pull apart and withdraw each into his private solitude.

Who is right, who is wrong? Grade offers no judgment, no pronouncements. He judges the mob but not the scholars it pursues and persecutes without ever risking anything itself. Rather one feels the author's sympathy for both Reb Levi and Reb David. They at least are consistent, frank and courageous. Both believe that they are doing what is right; both are convinced that they are acting *for the sake of heaven*. Both are unhappy, each a victim in his own way. Reb David lives in poverty, married to a woman who drives him mad. Reb Levi is alone, his wife and daughter locked away in an insane asylum. The kindness of the one appeals to Grade as much as the rigor of the other. Each reflects a certain concept of Jewish tradition.

Will the uninitiated non-Jewish reader understand this so profoundly Jewish novel? I hope so.

True, Grade's universe seems closed to external events; it offers no opening to the outside world. All his characters, even the least important, are Jewish: the house-painters, the gravediggers, the beggars, the revellers, the ladies' man, Grade's gaze never leaves them. I hope the reader will follow him; Vilna transcends Vilna. As is the case for many artistic endeavors, this singularly Jewish novel becomes universal because of its very singularity.

Furthermore I believe that in this particular work the absence of external history is deliberate. One can almost feel the killers' ominous shadow loom on the horizon. As thought the author wished to tell us that while Jewish scholars engaged in passionate discussions over the faithful interpretation of a divine law, 3,000 years old, on the other side of borders, entire peoples readied themselves to solve the question of Jewish solitude and waiting — and all other questions — in their own way: by erecting an altar of flames, the darkest in history. ✡



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The Masks Jews Wear

By Eugene B. Borowitz

Reviewed by Rita Berman

"We are not, I think, who we say we are. The truth about us is that we are more fundamentally Jewish than we are willing to admit." In making this intriguing statement at the beginning of his book, **The Mask Jews Wear**, Rabbi Eugene Borowitz asserts that because American Jews have been such eager converts to the urban, educated way of life it is a shock for them to discover how Jewish they still are.

"The time has come to learn again to say without hyphenation or other qualification: We are Jews," says Borowitz. His thesis which he expounds throughout this book is that most American Jews may be regarded as a new species of Marrano. During the fourteenth and fifteenth centuries Jews in Spain had to convert to Catholicism to survive. But while they affected a Catholic exterior they remained steadfastly Jewish at heart, according to Borowitz. They did not confuse their real identity with what society insisted that they be on the surface. Not so the Jew in the United States, he is a Marrano in reverse for he has repressed his inner identity says Borowitz.

The split in the Jewish self is comparatively recent. For the Jews in the Middle Ages the normal Jewish question was not "Why are we Jewish?" but "When will the Messiah come to save and redeem us?" In Babylonia, Franco-Germany or Poland, during the Moslem conquests, or Cossack pogroms, the Jew knew who he was. He felt no conflict or ambiguity about his identity. His society had a definite place for him as a Jew, negative though it was, and he had a countervailing inner certainty of commitment which gave his Jewishness great worth and deep significance, Borowitz reports. "The revolution in the social status of Jews has ended their degradation but ironically has destroyed their sure sense of self," he suggests. For most American Jews the emergence of a divided identity has been more recent.

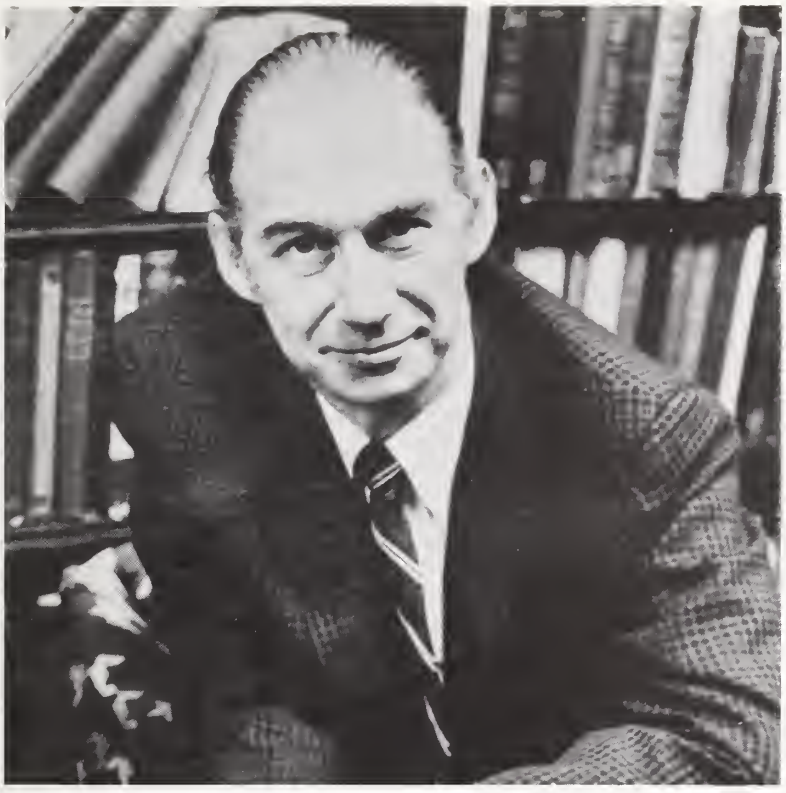
Giving his own family history as a typical example, Borowitz points to his grandfather who left Poland before the turn of the century and spent the rest of his life amidst a community of fellow immigrants on New York's Lower East Side. He never had a problem of Jewish identity. Borowitz's father came to America as a youth of 13 and although he lived most of his life in the essentially non-Jewish environment of the American Middle West, his rich and living memories of life in his grandfather's house carried over so that he too never had a problem of Jewish identity. Borowitz says that it was in his generation that the problem of Jewish identity began. Brought up in a Gentile community, he understood Yiddish well, but never wanted to speak it.

The immigrant generation that came to the United States before World War I brought with them such a weight of Jewish experience, their lives were so bound up with Jewish values, Jewish emotional patterns, and Jewish memories that no matter how American their life style became, it was still quite patently Jewish at its roots, syas Borowitz. However, what was true of the first generation did not carry over to the second. They tended to regard Jewishness in America as the remnants of a European life style that was poorly adapted to the American scene. In their passion to become fully American they abandoned Judaism and the Jewish style that they felt stigmatized them. Borowitz calls this group of people Marranos, and says that the Marrano thinks his Jewishness is hardly noticeable, if not invisible. Logically he need not have, and perhaps does not have any significant inner ties to his Jewishness.

Nevertheless, "while most Jews don't believe in very much, they also obviously don't believe in nothing," he suggests. There are many Jews, still a minority though, who are asking "What can my Jewishness mean to me?" Borowitz hopes that now that Jews are no longer socially constrained to be Jews, they may choose to be Jewish in a new way. "Asserting one's Jewishness has become increasingly attractive as the American social malaise has intensified."

In my experience, Jews as a group love to discuss and talk and analyze themselves. Several years ago I wrote an article which included some of my personal experiences as a Jew in the United States. In my travels across the country I would come across small communities of Jews. I found that no matter where I was, inevitably there would be a discussion evening based on "What it Means to be a Jew in Colorado," or Virginia, or Ohio. Take away the name of the State and what were we discussing? The perennial question of what it means to be a Jew.

I find Rabbi Borowitz's book to be another version of this continuing game of self-analysis. Where I take exception is that he sets up strict and hard-to-meet standards of what a Jew should do in order to be Jewish. The reason this question can be discussed ad infinitum is that most of us



Rabbi Eugene B. Borowitz, author of THE MASKS JEWS WEAR [Published by Simon & Schuster] Photo credit: Mark S. Golub

have our own opinions on what makes a person "Jewish." And these ideas do not conform to a set standard. Let me illustrate by telling a story which our children find amusing. Before I emigrated to the United States some 20 years ago, I was a second-generation English Jew. In New York, I met my husband, Ezra. His family lived in the close-knit immigrant community of which Borowitz speaks. When we got married, despite the religious ceremony by a Conservative Rabbi,my in-laws didn't quite believe I was Jewish. And if I was English, they reasoned incorrectly, surely I must be a Gentile! Months later my mother-in-law was astounded to hear me talking about religious rituals and she broke in with an incredulous tone, "you light candles on Friday nights!"

It was my turn to be amused when a year later Ezra and I visited my family in England, and he in turn after close scrutinization from my grandmother was found "not Jewish." She was thrown off by his soft American drawl, his blue eyes and blond hair. Well he just didn't look like our dark tribe!

Therefore, because we all have our own ideas of what is meant when you say someone is Jewish, I found **The Mask Jews Wear** to be a rather disquieting book to read. In the beginning the author tells us it is enough to say "We are Jews," but later he proceeds to harangue us — it is not enough and he points out why it is not enough. The response Borowitz seeks and the standards he defines for a Jew to be Jewish may go unfulfilled. They are truly difficult to achieve, even for the American Jew who is willing to remove his Marrano mask.

Borowitz acts as a guide to the reader who is attempting to answer the question of what it means to be a Jew. His discussion includes three levels of analysis: the intellectual, the psychological, and the existential. In his attempt to go beyond what people say being Jewish means to them, he reaches for the personal realities "that lie behind their thoughts." The Jew seeking for ways to demonstrate that he or she is a Jew may well give up without trying, when faced with the enormous demands that Rabbi Borowitz would place upon him. ✡

Book Nasherei

Ben Mordechai

We have preserved the Book, and the Book has preserved us.

Ben Gurion

* * * * * * * * * *

A book, like a child, needs time to be born. Books written quickly — within a few weeks — make me suspicious of the author. A respectable woman does not bring a child into the world before the ninth month.

Heinrich Heine

* * * * * * * * * *

If a drop of ink fell at the same time on your book and on your coat, clean first the book and then the garment.

Sefer Hasidim

* * * * * * * * * *

Spend your money on good books, and you'll find its equivalent in gold of intelligence.

Immanuel

* * * * * * * * * *

Do not consider it a proof just because it is written in books, for a liar who will deceive with his tongue will not hesitate to do the same with his pen.

Maimonides

* * * * * * * * * *

Books must be treated with respect. They were made for use, not to be hidden away.

Sefer Hasidim

* * * * * * * * * *

The Jew's books, like the Jew, should be spread abroad, so that in them all the nations of the earth shall be blessed.

Israel Zangwill

* * * * * * * * * *

The Sword and the Book came from Heaven wrapped together, and the Holy one said: "Keep what is written in this Book, or be delivered to the Sword."

Midrash

Contemporary Novels

Reviewed by Norma Skolnik
[Mrs. Skolnik has reviewed books for the "Jewish Spectator" and "Judaism" magazines.]

MY LIFE AS A MAN *by Philip Roth*

My Life as a Man is a kind of sequel to **Portnoy's Complaint** in a different key. It gives a "real life" account of what happened to the young writer when he fell into marriage and trouble in his mid-twenties. The writer is named Peter Tarnopol and his autobiography is labeled a novel, but Roth has never seemed closer to the obvious facts of his own life. In this book, Roth avoids the high comic levels of **Portnoy** for a more flat, almost essayistic style. But **My Life as a Man**, can be a very funny book, dispite the subdued tone and general misery.

Maureen Tarnopol, who hooks Peter into wedlock and connives to keep him there, is of course the chief tormentor; she plays the same female-monster role here that the mother played in **Portnoy's Complaint.** In this case, however, Roth can't muster even a grain of love to qualify his sense of outrage. Maureen represents Roth's own non-Jewish wife in his own unhappy marriage. She has histronic powers of manipulation, persistence, and emasculation. In a sense, **My Life as a Man** can be seen as a case study of female rage and resentment as a contribution to the literature of inter-sexual victimization.

THE OBSESSION *by Meyer Levin*

Meyer Levin here records the details of his 24 year obsession with **The Diary of Ann Frank**, his long quarrel over its stage treatment and the damaged treatment that he believes the play received. Levin was the first to adapt the play for the theatre; however, his version never appeared. He believes that a political conspiracy operated to suppress his version and his point of view. One cannot doubt that the version Levin contested so bitterly was divested of its strongly Jewish character. No one who knows how different Ann Frank's stage speech is from the passages in the diary, can doubt Levin's point of view. Although his presentation may be a bit strong, no one who has finished this book can fail to appreciate Levin's disappointment over the suppression of the play's Jewishness, for the mere "universalistic" version which triumphed.

THE OATH *by Elie Wiesel*

Here, Wiesel tells of the meeting of a troubled young man with old Azriel, the sole survivor of a pogrom in the village of Kolvillag in Eastern Europe. Azriel has taken an oath never to speak of how the town died. Azriel's wrestling with his own past is set against his young visitor's history of personal suffering in a concentration camp where he lost his family. Azriel, realizing his young friend's depression, finally breaks his oath " to save not only you, but to save myself."

Unlike Wiesel's other fiction that deals with the holocaust, **The Oath** seems to tell only of an early twentieth century pogrom. However, the pogrom is really a paradigm for the Nazi holocaust, and the fear of the Jews, their isolation, the neutrality of government officials, the silence of gentile neighbors, the helplessness of the victums — all echo not only the holocaust but the pogroms and devastations by crusaders in the middle ages. Here Wiesel has taken the historic anguish of the Jewish people and turned it into a work of art.

MY LIFE, MY THEATER *by Ida Kaminska*

This work chronicles Ida Kaminska's stage career which began in Russia in 1904 when she played opposite her famous mother, Esther Kaminska, the mother of Yiddish Theater. The politics of World Wars I and II committed Ida Kaminska's family to a career of enforced wandering that few theatrical lives ever had to endure. It was both as a Jew and as an actress that she fled the pogroms of World War I, that she escaped from Nazi to Soviet hands in World War II, and that finally in 1968, she left the U.S.S.R. for America. She produced her theater under extraordinary circumstances; she was always subject to the scrutiny of whatever political regime prevailed, and the Communist State

Theater gave her a very hard time. Ida Kaminska endured in her attempts to have a Yiddish theater in Poland until the Arab-Israeli war of 1967, when the endemic anti-Semitism of that country surfaced again, this time in the guise of anti-Zionism.

The fascinations of this book are many. Not the least among them is the fact that it is about the theater; about the attempt to find a place for art in a society wholly totalitarian in nature, and about the attempt to preserve the remnants of a culture from the forces that had already destroyed the rest of it. Anyone who is interested in the theater — the Yiddish theater in particular — will find this book fascinating.

NOTES ON AN ENDANGERED SPECIES *by Mordecai Richler*

This fine Canadian Jewish writer is known for his novels, some of which, like **The Apprenticeship of Duddy Kravitz** have been made into films. **Notes on an Endangered Species**, his latest work, is a collection of essays which express Richler's nostalgia for his early life when he was growing up in a Jewish ghetto in Montreal. As a Canadian Jew, Richler offers an interesting perspective on the problems of "growing up Jewish." His young men are often yesterday's sufferers in today's perplexing world — self-doubting, dejected, defiant, headstrong Jews trying to make a meaningful life for themselves in the bland security of modern Canada.

FEAR OF FLYING *by Erica Mann Jong*

The heroine of **Fear of Flying**, Erica Jong's funny first novel (she's had two volumes of poetry published previously), will scare any man who thinks "women don't think that way." The book's main character is Isadora Wing, Jewish writer who is married to a psychoanalyst and flies to a psychoanalytic conference in Vienna with him. There she meets, falls in love with, and eventually runs off with a handsome British psychiatrist. Their romance quickly fades, however, as she begins to discover what a hypocrite he is and how shallow their relationship is.

This book is noteworthy for its honest depictions of family life among Jews who try to be Universalists. ("Can any Jew deny his background when he is in Germany?" Jong asks her reader.) There are vivid girlhood reminisences, family quarrels and marital insights. Best of all, there is Jong's true-to-life honesty about her feelings as a woman, about men, and about male-female relationships. There are few books that I have enjoyed as much as I enjoyed this one. ✡



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FEATURES OF ISRAEL

A PALESTINIAN STATE – WHERE?

by Professor Moshe Maoz
Ha'aretz, July 21, 1974

The Arab-Palestinian sense of identity is a relatively new phenomenon – about half a century old – which came about in large measure as a result of the (artificial) "Palestine–Land of Israel" framework set up by the British Mandate authorities at the close of World War I. This feeling grew and expanded during the Mandate era, due to its conflict with and imitation of the national Jewish movement in the Land of Israel, but it receded and shriveled following the establishment of the State of Israel and annexation of the West Bank to Jordan after the 1948 war. In the mid-sixties, this feeling resurged, with the founding of the Palestine Liberation Organization (PLO) and the Palestine Liberation Movement (Al Fatah), and has been gaining strength, encompassing large segments of the Arab community of Palestinian origin living east of the Jordan, in the Gaza Strip, in Israel, in the Persian Gulf emirates and outside the Middle East.

This national Palestinian identity has short roots and is certainly not as comprehensive or consolidated as is the Jewish-Zionist or the Arab-Egyptian entity. It does exist, however, and it is no weaker than other national Arab feelings – such as the Syrian, Iraqi, Jordanian or Lebanese. The Jewish community in Israel must reconcile itself to this fact, even if its larger segment is not happy about it.

Another fact which we must recognize is that the Palestinian problem constitutes one of the fundamental elements of the Arab-Israel conflict, both because of the emotional involvement and ideological obligation on the part of the Arab states towards the issue, and because of the military and political use of the Palestinians by the Arab states in their struggle against Israel.

The conclusion emerging from the foregoing is that solving the Palestinian problem may not only fulfill the national aspirations of the one Arab people which has not as yet enjoyed the privilege of self-determination, but also may help settle the conflict between the Arab states and the State of Israel.

The focal question is how the national aspirations of the Palestinian Arabs may be realized, under present conditions and at this historic juncture.

On the surface it would seem that the most reasonable solution would be to establish a Palestinian state in the sections of the western portion of the Land of Israel alongside the State of Israel – an arrangement favored by the larger segment of the Jewish community on the eve of Israel's founding. Contemporary circumstances, however, are far different from pre-1948 conditions and such an arrangement cannot be implemented without seriously endangering Israel's security and perhaps its very existence.

Unlike the Mandate period, in which practically the entire Arab Palestinian community was living in Palestine–Land of Israel, today only about half of the Palestinian people lives on

the West Bank and in the Gaza Strip; the other half lives on the East Bank (Jordan) where it comprises slightly more than half the population. A Palestinian state west of the Jordan, not including the Palestinians east of it, would not realize the aspirations of the entire Palestinian people; on the other hand, such a state, of limited size, would not be able to take in all the Palestinians who might wish to live there, and it would therefore strive to expand at the expense of its neighbor, Israel.

It may of course be argued that in light of Israel's power, this Palestinian state would not wish, or would not be able to spread westward, and might expand to the east – across the Jordan. The answer to this contention is that, aside from the economic considerations of pushing westward (such as an outlet to the Mediterranean), the Palestinian Arabs view the State of Israel as their "usurped" land, and they are determined not to renounce it, under any circumstances.

This stand is particularly characteristic of the hundreds of thousands of refugee camp inmates east of the Jordan, in Syria and in Lebanon, who abandoned their land inside Israel during the 1948 fighting, and are now yearning to go back to it. This group, perhaps unlike many residents of the West Bank, refuses to recognize Israel's existence, and it serves as the main reservoir of manpower and the foremost source of ideological-moral inspiration for the Palestinian terror organizations, whose goal is the annihilation of Israel.

These terrorist organizations, organized for the most part in the PLO, are the ones who have been recognized by the Palestinian community, the Arab states, and by more than one hundred countries as the sole representatives of the Arab Palestinian people; there is no doubt that if and when they take over the rule in a sovereign Palestinian state, they would turn it into a base of operations against Israel. It may be assumed that the members of these organizations would become the Establishment in this new state and be engaged in setting up and manning its institutions. But this is no assurance that they will not build the state establishments – especially the military machine – in such a way as to enable them to continue the struggle for the areas just immediately beyond their own borders.

It is quite possible that the Palestinian war machine set up to fight Israel – or presumably to protect itself against Israel – will be based on massive aid from the Soviet Union and various Arab countries and become a kind of North Vietnam of the Middle East, or perhaps a version of the Sudeten district in Czechoslovakia, after the Munich Pact.

The risk for Israel in the establishment of the Palestinian state on the West Bank is far too great in view of the chances for peaceful settlement of the Arab-Israel conflict resulting from this move.

Israel would be assuming quite a risk by even agreeing to a Jordan-Palestine solution, namely, the return of the West Bank and the Gaza Strip to Jordanian rule, in view of the possibility that the Palestinian element in this united state, accounting for two-thirds of its population, might assume control of the country and turn it into an extremist anti-Israel entity. This is a remote possibility, however, in view of the power of the Jordanian regime, and even if it should materialize, it would be possible to counteract the threat in time.

On the other hand, the Jordan-Palestine solution does have good prospects for settling the Palestine issue. Such a setup, which would take in the great majority of the Palestinians, would allow this people to find an outlet for its national-political aspirations, along with Jordan's residents with whom it has linguistic-cultural, economic, and historical ties. The establishment of a Jordan-Palestine entity, with its center east of the Jordan, could transfer the core of the Palestinian issue from the western part of the Land of Israel eastward, and thus contribute to its gradual settlement. ✪



MGM PRESENTS YEHORAM GAON
in MENAHEM GOLAN'S
"KAZABLAN"

Benefit of N. C. Hebrew Academy
December 8—12
Visulite Theater
Adults $3.00 Children $1.50

Horim v'Morim Sponsors Sale of Hand-made Hannukah Gifts and Israeli Film "Kazablan"

Looking for unusual gifts for Hannukah? Can't find them in the many Christmas-oriented boutiques? Then don't miss the array of hand-crafted items on sale at the gala Holiday Boutique sponsored by the Horim v'Morim, parent-teacher organization of the Hebrew Academy of Charlotte.

The boutique opens Sunday, November 24 at the school, 1006 Sardis Lane, according to Mrs. Lee Pesakoff, president of the organization which promotes better understanding among parents, teachers, and children, as well as contributes additional funds to the school. She asks that you watch for further announcements about open hours of the boutique.

Hand-made items at the shop will include yarmulkas, tallitim, Hannukah decorations, and unusual jewlry, all made by parents and students of the Academy.

The Holiday Boutique will be followed by another major fund-raising event: the benefit showings of the Israeli film, "Kazablan," starting Sunday, December 8 at the Visulite Theater. Through the cooperation of Horim v'Morim member and theater owner Robert Schrader, the engaging English-language musical will be shown just in time for Hanukah viewing.

Mehina – A new Program for five-year-olds

Martha Brenner

In a creative blending of educational approaches from the "open classroom," pre-school education and current Judaic and Hebrew teaching methods, the N.C. Hebrew Academy at Charlotte inaugurated a program for five-year-olds this fall.

The term "kindergarten" does not describe the new class adequately, insists Dr. Stann Reiziss, principal of the school who also team-teaches developmental reading to the group. Instead, he and Mrs. Alan Goldberg, teacher, refer to their "fives" as in the *mehina* or preparation.

"Our *mehina* children are part of our total school," explains Dr. Reiziss, noting that this year's school enrollment of 43 includes 11 in the fives' class. "They first relate to their peer group, but are exposed as quickly as they like to the older children who read them stories and join them in play. They are stimulated by the academic milieu of the older classes. Based on their previous experience and present ability, some are ready for extensive academic work."

This work consists of "readiness" workbooks, records, and other materials in reading, math, languague and listening skills, and spoken Hebrew. Lessons given to two or three children at a time, are brief.

"Already," says Dr. Reiziss, "two of the five-year-olds have moved into the six-year-old group. But each child is dealt with individually. Some have no interest in academic learning and we leave them alone."

Alone is not ignored, however, in the Hebrew Academy's carefully planned room for the fives.

"We've worked to create a structured environment here," points out Mrs. Goldberg, "in which even the most casual-seeming play is a learning experience. Materials are placed in realtionship to each other."

As in most kindergartens there is a play gym/building block corner and a housekeeping center. Dramatic play, especially that related to family life, remains an important part of the school experience, even in a program that facilitates early academic preparation.

"Children can't handle abstract ideas until they work through those ideas that are familiar to them and that they understand," notes Mrs. Goldberg. "They first deal with family relationships, for example, then we build up to concepts of community and state."

Twice a week, Caroline Adler, an art teacher who is also part-time secretary at the school, introduces new art materials and techniques to the fives. Subsequently, many of these materials are available for daily use.

Mehina students experience their Jewishness in everyday life at the Academy, as well as on holidays. Mrs. Goldberg begins the day with the appropriate Hebrew prayers and, perhaps, one in English written for children. On Thursdays the fives attend the Torah reading service with the older children, and on Fridays bring their lunch and stay late to join in the "Shabbat Kabalat" celebration. Music adds to the fun when Josef Aron, director of the Charlotte Federation of Jewish Charities, can drop by with his guitar.

While the fives hear Hebrew through song, prayer, and occasional conversation, they are exposed to written Hebrew through a series of name cards located on familiar objects throughout their room: a card says "chalkboard" on the left and *luach* in Hebrew letters on the right. Hebrew characters and illustrations of Israel are familiar to the fives through many number and matching games, alphabet blocks, and lotto spelling sets imported from Israel.

As five–year-olds progress to the six-year-class, Dr. Reiziss anticipates some vacancies in the *mehina* program. Interested parents whose children will become five during the school year can call the school for admissions information.

for the CHILDREN...



Illustrated by Uri Shulevitz, published by Farrar, Strauss, & Giroux

THE FOOLS OF CHELM by Isaac Bashevis Singer

Poor and half-starving, victims of numerous scarcities, the people of Chelm were nonetheless content until Gronam Ox, the first Sage of Chelm, was touched by "civilization" and helped them see that a crisis existed in their town. All the ills of civilization then beset Chelm: a lost war, revolution, and empty treasury. And in each case, Gronam Ox and his fellow sages, believing themselves the wisest men in the world, proceeded to make matters worse. What else could one expect of Shmendrick Numskull, Berel Pinhead, Shmerel Thickwit, and the inevitable Shlemiel, secretary to the Council of Sages?



photo courtesy of JWB

Dr. Borowitz Dr. Weinryb Yuri Suhl Dr. Friedman

National Jewish Book Award Winners

Every year the Jewish Welfare Board and its Book Council present awards for the best Jewish books on history, Israel, fiction, poetry, philosophy, and children's books. This award is the highest honor in American Jewish literature. The 1974 National Jewish Book Awards were presented to the above authors: Rabbi Eugene Borowitz for *The Masks Jews Wear;* Dr. Bernard D. Weinryb for *The Jews of Poland;* Yuri Suhl for *Uncle Misha's Partisans;* and Dr. Isaiah Friedman for *The Question of Palestine.*

A "NEW BOOK" LIST

Easy Books

1. *Alef Bet Dictionary* by Melvin and Miriam Alexenberg [Shulsinger, $ 1.50] — An English-Hebrew picture dictionary with 2-color cartoon-like drawings. (age 5-8)
2. *First Holiday Books* by Sophia Cedarbaum [UAHC, $.95 each] Each book tells about the holidays and their meaning. (age 5-8)
3. *Join Us for the Holidays* by Lillian Abramson [United Synagogue of America, $ 2.50] — How Jews of many lands celebrate the holidays; cut & paste pictures. (age 4-8)
4. *G-d's Wonderful World* by Morris Kipper [Shengold, $ 3.50] — Ozzie (an orange pit) is almost discarded until he explains his potential for becoming a tree. The story helps us to learn the order of nature.

Craft and Activity Books

1. *G'dee's Book of Holiday Fun* by Helen Fine [UAHC, $ 1.95] Includes arts and crafts projects, quizzes, puzzles, cutouts, and party ideas. (age 9-10)
2. *Jewish Child's Activity Funbook* by Robert Garvey [Ktav, $ 1.00] Stories about the Sabbath & Festivals, pictures to color.

Legends and Folk Tales

1. *The Wise Men of Helm* by Solomon Simon [Behrman, $ 4.50] Amusing tales of a town filled with unbelievably foolish people. (age 9-12)
2. *Elijah the Slave* by Isaac Bashevis Singer [Farrar, Straus, & Giroux, $ 4.95] — Tale of a beautiful act of charity. (age 4-8)

For information on lots of other good books, write to: Jewish Book Council, National Jewish Welfare Board, 15 East 26th Street, New York, New York 10010.

So What's New?

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

Temple Beth El enjoyed the celebration of Succot, a happy time in the Jewish year. We decided to include the Consecration Service on that special night. This service was certainly a treat for all members of our Congregation.

On October 4, the Family Sabbath Service was held.

We also enjoyed a special Sabbath Service, Friday, October 11, in honor of a very distinguished member of our Congregation, Hermann E. Cohen, on the occasion of his 85th birthday. Kays Gary, writer for the Charlotte Observer, was our speaker on that evening.

The Men's Club sponsored its first Breakfast Meeting on Sunday morning, September 29th. Our rabbi, Larry Jackofsky, gave a humorous extemporaneous talk on his experiences as a Chaplain in the U.S. Army. Starting next month, he will begin the first of his monthly adult education sessions.

The Sisterhood started the season with a continuation of our series of "Images of Women." On October 3, the subject was "I Am Woman — On My Own — With Children." The discussion was led by Pam Brown. In November, Natalie Cohen will lead a discussion on "Corporate Wives."

Plans for the Sisterhood's Sixth Annual Cadillac Ball are underway. This outstanding event will be held Saturday evening, November 9, at Raintree Country Club. There will be many exciting door prizes, a delectable cocktail buffet, dancing to the music of Jerry Goodman, and above all, the chance to win the grand prize or a cash prize.

On October 16, there was a joint Sisterhood meeting with all three constituent groups. It was held at Temple Beth Shalom.

The Senior Youth Group held its installation of officers on September 29th. It took place beneath a succot at the home of the Browns.

Membership Drive was a movie and a party on October 12th.

Youth Group Members went to Baltimore for "Fall Conclave," on October 18-20. Thanks from the Youth Group to Gail and Dave Novick, their new advisors, for their help in planning the year's activities.



Ambassador Keating Dedicates Immigrant Housing Project

Amidst a colourful display of American and Israeli flags and decorative Georgian rugs, Ambassador Kenneth B. Keating, accompanied by his wife, was warmly welcomed by a cheering throng of Soviet immigrants as he arrived in Ashdod to dedicate the completion of an immigrant housing project.

The seven blocks of houses were paid for from a Grant by the Congress of the United States of America. This grant, totalling 74.5 million dollars, was given by the department of State-Office of Refugee and Migration Affairs to the United Israel Appeal, Inc., New York. The money was allotted specifically for the absorption of immigrants from the Soviet Union. Of this Grant, 3.5 million was used to purchase housing for Russian immigrants in the port city of Ashdod. The apartments were purchased by the United Israel Appeal and are maintained by the Jewish Agency for Israel.

The people living in this particular housing project are mainly from Soviet Georgia. These Jewish immigrants, who sparked the original exodus from the Soviet Union, are a closely-knit dynamic community whose religious traditions and colourful folklore dances were included in the day's program. The picture above shows the folk dancers entertaining Ambassador and Mrs. Keating, along with several other dignitaries, at the Ashdod Immigrant Housing Ceremony.

CHARLESTON
EMANU EL
SOUTH CAROLINA

The officers and Board of the Synagogue Emanu-El have announced that the Congregation has elected as its new Rabbi, Charles S. Sherman.

Rabbi Charles S. Sherman is a native of Philadelphia and is presently 29 years of age. He graduated from Yeshiva University in 1967 with a B.A. in History and a B.H.L. from its Teachers Institute in Talmud and Jewish History. While at Yeshiva College, Rabbi Sherman was recipient of the American Jewish History Prize and a member of the Varsity Basketball Team. In 1970 Rabbi Sherman received a M.H.L. from the Jewish Theological Seminary of America and in 1972 he received his ordination from the above institution. Throughout his Seminary career he had been most active in informal and formal Jewish education. He taught extensively in Jewish High Schools throughout Westchester County and northern New Jersey, specializing in the Melton Method of Bible and Jewish History and the total Jewish Experience.

After ordination from the Seminary in 1972, Rabbi Sherman accepted the position of Assistant Rabbi at the Chizuk Amuno Congregation, Baltimore, Maryland, one of the largest and most well known conservative congregations in America. During his two year tenure with the congregation he has been the force behind several innovative programs—the Hillel High School of Jewish Studies, an institution that numbers some 100 young people taking courses in Jewish studies; the Chizuk Amuno Havurah, a program of fellowship for the purpose of sociability, culture, and religion that already numbers some 70 committed families; a congregational Kallah, a "first" at Chizuk Amuno which is already being planned for this coming year; as well as a thriving Couples Club, the largest in the Baltimore Jewish Community area.

While serving at Chizuk Amuno, Rabbi Sherman continued his studies at the Dropsie University in Jewish History and is presently a Ph.D. candidate in History at the University of Maryland.

Rabbi Sherman serves on the Baltimore Board of Rabbis, the Baltimore Neighborhoods, Inc. and has served as a visiting instructor in Jewish History at the Baltimore Hebrew College.

He is married to the former Leah Hurwitz, also a native of Philadelphia, and a graduate of Drexel University, presently a Masters candidate in Library Science at Towson State College. Rabbi and Mrs. Sherman are the parents of a little girl, Nogah Tamar.

WELDON-EMPORIA ROANOKE RAPIDS
NORTH CAROLINA

Miss Louise Farber, Correspondent

Mr. Arnold Fertig is the new spiritual leader and teacher of Temple Emanu-El. He began his duties on the week-end of October 4th. Mr. Fertig is a graduate of the University of Vermont, served as a student Rabbi at Temple Beth El in Traverse, Michigan, is a third year student at the Hebrew Union College, and studied a year in Israel.

Temple Emanu-El will have its first annual Rummage Flea Market Sale (clothes, books, pots, pans, dishes, etc.) in Emporia, October 25 and 26th with Jack Fox as chairman and director of sales.



Rabin Pledges Moves on Peace

Israeli Premier Yitzhak Rabin sits between Raymond Epstein (left), president of the Council of Jewish Federations and Welfare Funds, and Paul Zuckerman (second right), general chairman of the United Jewish Appeal, during a dinner in New York held as part of the Council's quarterly board and national committee meetings.

Mr. Rabin, in his first public address to American Jewish leaders since becoming the Israeli Premier, pledged that his government would do whatever was possible to move toward peace. Reporting on his four days of talks with President Ford and Secretary of State Kissinger in Washington, Mr. Rabin said he was leaving the U. S. with "the feeling that we can continue to rely on this country to support us in terms of supplying arms."

(Religious News Service Photo by Goldberg)

SHOP TALK AT montaldo's

Sheila Fisher

Mine eyes have seen the coming of . . . an elegant, opulent, gloriously glamorous collection of winter attire. **Montaldo's** SHOP TALK is of totally feminine fashions that are as much fun to wear as they are to be seen in!

Normally, I'd *shtarb avek* before I'd allow anyone to call me a name-dropper, but when one sees labels by *Parnis, Halston, Aldrich, de la Renta, Beene, Weinberg, Klein, Silverman, Traina, Ciao, Paoli, Kimberly,* and countless other coutures, one quells to have a super store like **Montaldo's** for shopping. It's Big Time, *bubelehs* . . . right? Right!

And speaking of BIG . . . the Big Look is the really big look in fashions: Big Coats with lots of room inside big shapes, full capes, ponchos, capecoats, big furs . . . classic sports such as fox and racoon, bubble shapes with hoods, and bold colors such as raisin, brandy, cinnamon, copper, and eggplant.

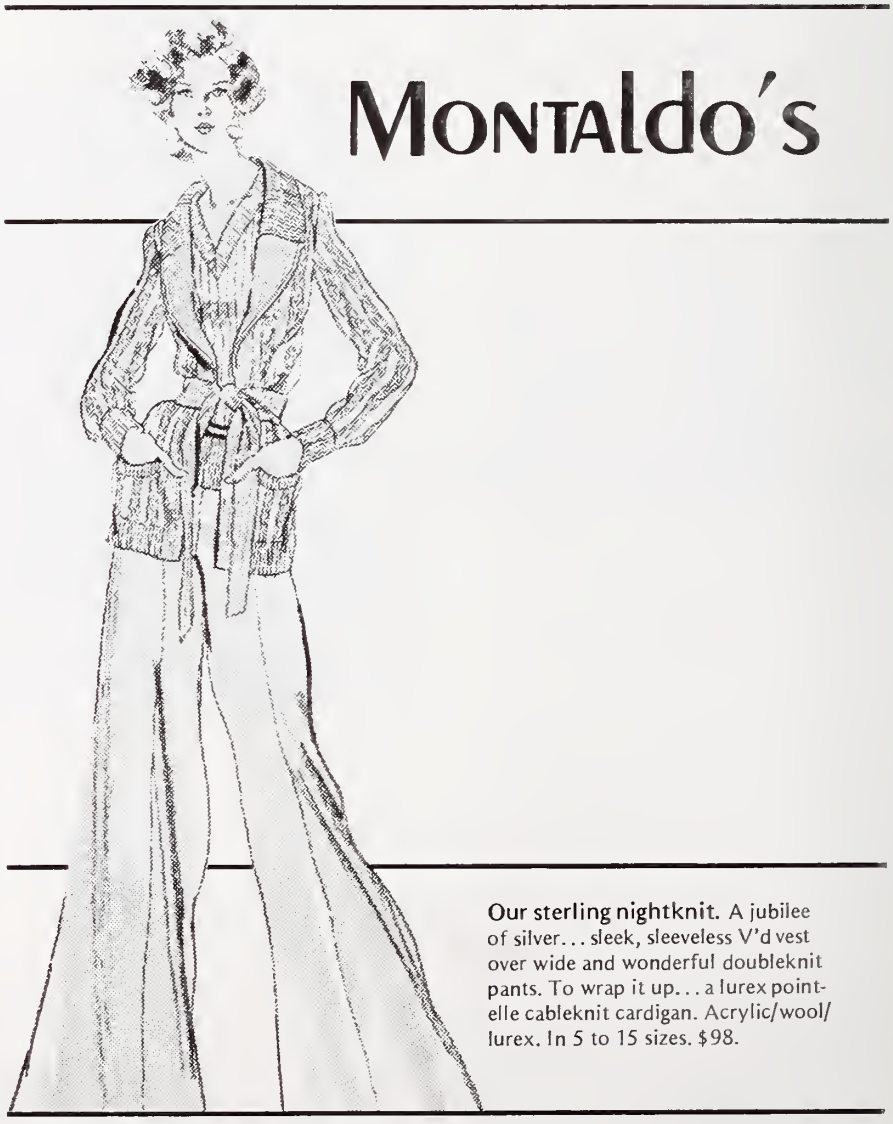
Daytime dresses, skirts, pants, and suits are finely tailored with a knockout All-American casual look. Velvets, leathers, suedes, wool tweeds, cashmere, and incredibly deceiving pseudo-coalescents are blended and contrived into exciting put-togethers that are perfect for sports events, meetings and all other galas that spell out today's lifestyle. Montaldo's suggests that most of these co-ordinates mix and switch to carry over into late-day and evening apparel. For instance, the velvet jacket that casually tops a tweed skirt, open-collared print qiana shirt and sweater-vest can combine with a velvet skirt or satin pajama pants and bowed blouse, or a romantic flounce-collared lace and chiffon for a fantastic party-look; very pretty . . . very practical.

Goldworm and *Ciao's* collections of sweater-knit formals are yummy. Party-pajamas couldn't be more comfortable or more glamorous, or travel easier. *Halston's* all sequin p.j. is a sure-fire party sparkler, and there must be 1001 other designer styles and fabrics that you'll love to have for city or country fun.

Nothing feels quite as nice as knowing you're beautifully dressed from the inside out. **Montaldo's** Lingerie department has an array of undergarments that are so delectable that it's a *shanda* to have to cover them up. Tricots and laces, whimsical prints, and delicate pastels that make one's mouth water. There are alluring gowns and peignoirs, soft fleeces and perky quilted robes, and marvelous hostess gowns that welcome the company of expected or unexpected guests.

This is a good time to replenish cosmetics and skin care products. Those frosty winds can be just as unkind to a lady's sensative skin as the summer sun's ravaging rays. Your tan has probably faded by now and you'll want to select cosmetics to enhance your complexion and compliment your winter wardrobe.

It's almost Thanksgiving and the beginning of the holiday entertainment season and what I want to say is, "Thanks, **Montaldo's** . . . I needed that . . . and that . . .and . . . !



Analyzing American Jewry

PART II

Ben Mordechai

An appraisal of the American Jewish community must include a critical look at the position of the rabbi. What are his qualifications? His responsibilities? His authority? His influence? What gratification can one derive from a career in the rabbinate?

In former days, rabbis were the teachers and guides of the total Jewish community. Today, the rabbi is a staff member of a limited Jewish institution, a synagogue, and he is not always the "Chief of Staff." He is employed by one particular denomination which is often in competition with other synagogues for membership and financial support. While he may exert some influence in the community, his functions for the preservation of Jewish life have passed into the hands of the directors of lay organizations. The rabbinate is not shaping American Jewry, but is being shaped by it. The leaders of Federations, Community Centers and national organizations dedicated to fraternal or ideological movements, select the Jewish community's goals, contribute and raise the needed support, and hire professionals to administer their projects.

The professional fund raiser, the professional organizer, the professional educator, the professional director are now "on stage" in the Jewish leadership role. They are hired and fired at the discretion of the lay leaders who choose them. They are professional Jewish leaders by virtue of their education for the particular function they perform or by experience, or both. They are not educated in Jewish values as rabbis are, yet their sheer multiplicity has eclipsed the rabbi.

And the American rabbi is fully aware of the diminution of his position. Except for an occasional item, most articles written about rabbis by rabbis bespeak the erosion that has overtaken their profession. About forty percent of the rabbis in the United States have taken positions other than in the rabbinate. About 1,000 of them have gone into social work and hundreds of others have entered business, industry, law and other secular fields. Rabbis are powerless and far from effective in the positions they are filling.

Since a professional Jewish leader need not have the education required to become a "Rabbi in Israel," and since the leadership functions have become fragmented, the education of rabbis has also left much to be desired. A less than thorough knowledge of Jewish learning will suffice, by today's standards, provided the rabbi has some expertise in a second field of study, as archaeology, psychology, social work, music, etc. And his appeal to a congregation may be his secondary qualification. With the lower requirements, even a mail order ordination of the Five and Dime variety obtained without attending a seminary may produce a "rabbi."

If, in addition, a rabbi has the good looks, social graces, and political and moral neutrality of a television announcer, he may be able to survive for many years in a pulpit. Leaving community goals to the lay leaders and the professionals, he can officiate at weddings, Bar Mitzvahs, funerals, circumcisions, and conversions. He can conduct religious services, deliver short sermons, recite invocations and benedictions, be the *motze-macher,* and comfort the troubled. He has become, as Jacob Neusner put it, "a medicine man made obsolete by penicillin."

Great rabbinic careers of the past flourished outside the synagogue. Abba Hillel Silver and Stephen S. Wise served congregations, but their reputations were built on the influence they wielded in the larger arena. Silver was known as an ardent Republican; Wise was out front as a leading Democrat. When Franklin Delano Roosevelt faltered on Zionist issues, Silver had the stature to influence him. Wise effectively led in the reform movement that toppled Mayor Jimmie Walker of New York City.

Some congregations today are larger than those led by Silver and Wise, but none has produced a rabbi of comparable stature. No American rabbi today commands the attention of, or holds any real power in, the entire Jewish community. No cause today is large enough to bring them to the fore and none appears to loom on the horizon. And this is at a time when Jewish synagogue affiliation is at its highest.

Few tangible problems confront the Jewish community today. About the only remaining issues are its relationship to Israel and to the Blacks in our country. Rabbis are much less involved in Zionism today and are no longer marching for civil rights.

About the only remaining domain within the synagogue left to the rabbi is religious education. In smaller communities, rabbis oppose communal schools, although the duplication costs are great, because that would denude them of the last vestige of leadership they can give their congregants. There is also the battle they face with educational directors who seek to write the rabbi out of "their area" of supposed expertise.

The immaturity of the leaders in the American Jewish community is hastening the emasculation of the rabbinate. They have made of the rabbi an organizational errand boy who is to jawbone their programs. They will "ordain" as "rabbi" a man because of the quality of his voice, paying no heed to his educational background. They will recognize as "rabbi" those who, in the good American way, "buy" their ordination, believing money can buy everything. These practices are

see page 25



Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN
and
NORTH CAROLINA ASSOCIATION OF JEWISH MEN

Home Schedules ANNUAL MEETING for November 10

A SPECIAL PROGRAM

A progress report relating to the new wing, which is about 35% complete, is expected to be revealed at this Annual Meeting. The long awaited structure is well under way and can be observed by all who will be present.

Attend and hear what the future holds for you and the Jewish communities of our state. It is a promise! You will not be bored by the many statistical reports that are usually heard at meetings of this type, since these reports shall appear subsequently in the published Annual Report.

An open invitation is extended to all members and friends of the Home. The meeting is scheduled for 2:00 p.m. Sunday, November 10, 1974, at the Home in Clemmons, North Carolina. Enjoy an afternoon at the Home with your many friends and acquaintances.

ANNUAL MEETING SCHEDULED

The big social affair of the year, the Eighth Annual Meeting, is scheduled for Sunday, November 10, 1974. At this event, members to the Board of Governors are elected and merit awards are presented to all concerned. In addition, there shall be several dedications relating to honors and memorials of present and past friends of the Home.

This program shall be followed by a traditional North Carolina Jewish Home Reception. All Jewry of the State of North Carolina are invited to attend. Members in good standing shall be given the opportunity to elect candidates of their choice to the Board of Governors.

Hi-lites of the meeting will be the plaque and memorial dedications and tenure awards to select personnel and volunteers.

Appropriate notices will be mailed which give additional details.



These two lovely ladies, Miss Esther Stein and Mrs. Carolina Suggs, were two of the Residents who visited Wildacres earlier this fall.

HAPPY BIRTHDAY!

May your name be inscribed in the book of life with health and happiness:

Rose Doctor
Bertha Ehrenreich
Grances Kohn
Jennie Kottler
Fannie Kronstadt

BEAT INFLATION

Why pay inflated prices of today (and how much tomorrow) for such items as a child's nightgown?

Mothers & Homemakers — what would an original and quality cobbler apron cost?

These and other items are the proud handiwork of the Residents of the North Carolina Jewish Home Craft Shop.

There is a yarn dog with "floppy" ears waiting for someone to play with.

A "Humpty Dumpty" Pillow,
And if he sits on a wall,
Needs no repair, if he should fall.

There is a lady who sits and sews by day; crochets by night; takes little time for play. Come see her shawls and make to order items.

Turkish Knot Rugs made on the upright loom make a striking accent and conversation piece for any home.

Knit items such as stocking caps, scarfs, mittens, slippers, shawls, and afghans are all here ready for winter comfort.

The North Carolina Jewish Home Craft Shop is generally a beehive of activity, open five days a week. There is a keen sense of competition and pride in the quality of work.

Color is an important factor in all of the items. All are stimulated and react to it. This is evident in the innovative, striking, and sometimes unusual patterns conceived in the Craft Shop.

We are indebted to many for their interest and generosity. Visit us. Let us share with you our pride in our accomplishments. Examine our wares. Compare our prices. You will be pleasantly surprised.

Lets us share with you, our pride in our Home, ourselves, and in our abilities and capabilities.



Progress Report

By the time of this printing, the new wing should be under roof with the majority of the exterior brick in place. Internal construction is moving along and from a practical standpoint, it could be said that the new structure is 35% complete.

The contractors are reasonably well on schedule and should remain so barring any unforeseen circumstances.

The full support of all North Carolina Jewry is needed, more so now than ever before. It is unconceivable that the Home should be burdened with huge mortgage interest costs when these monies could be used to reduce borrowed money. Please extend your help now.



Entertainment & Activities

The Festival of Succoth and the High Holy Days absorbed the greater part of our October activities. Dining in the beautiful Succa (shown above), whenever weather permitted, was enjoyed by all. Other highlites of the month were three theatre parties at the Thruway Theatre in Winston-Salem, a cookout and picnic, plus our regularly scheduled activities.

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from September 5, 1974 to October 5, 1974.

IN MEMORY OF:

MRS. NANCY AMAKER: Mr. and Mrs. David Marcus

MRS. ROSE EPSTEIN BAYER: NIECE OF MRS. I. GORELICK: Mr. and Mrs. Nathan Sutker

MR. JEAN BERG, FATHER OF MRS. ROBERT KURTZ: Mr. and Mrs. Nathan Sutker

MR. SAM BERGER: Mr. and Mrs. Herman Leder, Mr. and Mrs. Wallace Leinwand, Mr. and Mrs. Hyman Kramer

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MRS. STEIN, MOTHER OF MRS. ANN PLISCO: Mr. and Mrs. Hyman Kramer

MRS. SARA STEINBERG: Mr. and Mrs. Nathan Sutker, Mrs. H. J. Nelson, Mr. and Mrs. William Koralek

MOTHER OF MRS. JACK STERN: Mr. and Mrs. William Koralek

MR. HAROLD SUMMER: Mr. and Mrs. Jerome Levin

MR. DAVID WEISS: Mr. and Mrs. William Koralek

MRS. CLARA WEINTRAUB, MOTHER OF. MRS. HENRY FORRESTER: Dr. and Mrs. Henry Schafer, Mr. and Mrs. William Schwartz, Mrs. Ida Blaustein, Mr. and Mrs. Daniel Blaustein, Miss Mary Katsikas

MRS. NETTIE WEININGER: Mrs. Mamie Levine and Mr. and Mrs. Joseph S. Levine, Mr. Hyman Levine, Mr. and Mrs. Robert Friedman, Mr. and Mrs. Edward Leyton, Mrs. Harry Kaplan, Mrs. Philip Silver, Mr. and Mrs. Stanley Weiss, Mr. and Mrs. Sam Shavitz, Mr. and Mrs. Henry Shavitz, Mrs. Miriam Phillips, Mr. Louis Yankeloff, Mrs. Edna Collier, Mr. and Mrs. Fred Swartzberg, Mrs. Kathleen Smith, Mr. and Mrs. Stanley Taylor, Mr. and Mrs. Danny Ballow, Mr. and Mrs. Edwin Leipman, Mr. and Mrs. Irwin Jacobson, Mrs. Rose Wagger, Mr. and Mrs. Robert Silver

HAPPY ANNIVERSARY

MR. AND MRS. HARRY KRAMER: 40th: Mr. I. D. Blumenthal

MR. AND MRS. ROBERT SILVER: 25th: Mr. and Mrs. Stanley Taylor

MR. AND MRS. NAT WIENER: 40th: Mr. and Mrs. William Koralek

IN HONOR OF: CONGRATULATIONS

MR. I. E. PITTLE ON OPENING ANOTHER ISSIE PITTLE RESTAURANT: Mr. and Mrs. Nathan Sutker

HAPPY BIRTHDAY

MR. AND MRS. AL GOODMAN: Mrs. Arthur Goodman, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. N. W. Rosenfeld

RESIDENTS

DR. MATTHEW MILLER

MRS. REBECCA EISENBERG HOLTZMAN (MRS. HARRY HOLTZMAN)

SPEEDY RECOVERY

MRS. JOE BARR: Mr. and Mrs. Irwin Jacobson

MR. ARTHUR CASSELL: Mr. and Mrs. Edward Leyton, Mrs. Harry Kaplan, Mrs. Philip Silver, Mr. and Mrs. Edward Silver, Mr. and Mrs. Irwin Jacobson, Mr. and Mrs. Robert Silver

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DR. DONALD HARRIS: Mr. and Mrs. Louis Ershler

MISS JENNIE LAND: Mrs. Ida Kellam, Mr. and Mrs. Edward Leyton, Mrs. Philip A Silver, Mr. and Mrs. Irwin Jacobson

MR. EDWARD LEYTON: Mr. and Mrs. Irwin Jacobson

MISS REBECCA MELTSNER: Mr. and Mrs. Harry Meltsner

MRS. ANN REED: Mrs. Philip A. Silver, Mr. and Mrs. Irwin Jacobson

MRS. MAX RONES: Mr. and Mrs. Max Friedman

MRS. JACKE SAMET: Mr. and Mrs. Louis Ershler, Mr. and Mrs. Irwin Jacobson

MRS. FRED SWARTYBERG: Mr. and Mrs. Adolph Guyes

MISS EDNA SCHWARTZ: Mr. and Mrs. Fred Swartzberg, Mrs. Harry Doctor

MRS. FRED SWARTZBERG: Mrs. Louis Tanner, Mr. and Mrs. Louis Ershler, Mr. and Mrs. Irwin Jacobson

DR. WALTER TICE: Mr. and Mrs. Louis Ershler

NEW YEAR'S GREETINGS TO:

MRS. ANNA DATNOFF: Mr. and Mrs. Hyman Kramer

MRS. MILTON SILVER, MRS. PHILIP SILVER, MR. AND MRS. ROBERT SILVER, MISSESS BESS AND EDNA SCHWARTZ: Mr. and Mrs. Herman Weiss

RABBI AND MRS. HERBERT SILBERMAN, RABBI AND MRS. ROBERT SANDMAN, MISSES IDA AND FLORENCE TOBIAS, MRS. BETSY LE BRUN AND LISA, MRS. REBECCA WAGGER: Mrs. Ben Swartzberg

HIGH HOLY DAYS AND YISKOR DONATIONS

RABBI MYRON DATNOFF: Mrs. Anna Datnoff

RABBI MYRON DATNOFF, FATHER AND MOTHER, SISTERS AND FAMILIES: Mrs. Anna Datnoff

FAMILY OF MRS. GERTRUDE EISENBERG: Mrs. Gertrude Eisenberg

MR. JOSEPH GROSSMAN: Mrs. Jessie Grossman

FAMILY OF MRS. ANNA GRUBER: Mrs. Anna Gruber

FAMILY OF DR. AND MRS. LOUIS LEVY: Dr. and Mrs. Louis Levy

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FAMILY OF MRS. EDITH ZUBRIN: Mrs. Edith Zubrin

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N. C. 28211

Familiar Faces at the Home



Miss Lilli Galieson, Food Service Manager



Mrs. Izora Moore, Cook



Mr. Terry Jones, Sanitation



Mr. Jim Merrell, Assistant Engineer



Mr. Luther Spry, Chef

A separate application should be completed for each individual.
Please forward to a friend if you have previously paid your dues.

MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services for our aged residents through participation.

Member:	$ 25.00	Name _____
Patron:	$ 50.00	Address _____
Founder:	$100.00	City _____
		State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

NORTH CAROLINA ASSOCIATION

A eulogy for the late Mrs. I. D. (Madolyn) Blumenthal was delivered before the Greater Carolinas Association of Rabbis' Kallah Convention at Wildacres, Little Switzerland, North Carolina, on Tuesday, August 24, 1974. Rabbi Samuel A. Friedman, Historian of the GCAR and spiritual leader for Beth Israel Congregation in Asheville, executed the following address.

Mr. Blumenthal, in absentia, Miss Judith Blumenthal and the Family, Chaverim Rabbonim, Workers and Friends of Wildacres:

As Historian of the Greater Carolinas Association of Rabbis, and as one who has known the late Madolyn Blumenthal, *olehoh hasholom,* since we Rabbis began the Kallah Institutes at Wildacres in 1952, it is my privilege to extend a tribute and words of comfort to the family and all here who have known the deceased.

Let it be recorded, Rabbi Max Stauber, our Secretary, that I represented the GCAR, as well as my own Congregation in Asheville, at the Graveside Services held at Wildacres, several weeks ago.

The Gemorrah, in B'rochos 18 reads: *Tsaddikim b'masason nikrou chayim;* the righteous are called living even when they are dead. To understand this we refer to Maeterlinck's beautiful play, "The Blue Bird." The children, Tyltyl and Mytil, are about to set out in search of the fabled blue bird of happiness. The Fairy tells them that on their journey they will come to the land of memory, where upon turning the magic diamond in Tyltyl's hat they will see all of their departed loved ones. "But how can we see them when they are dead?" asks Tyltyl in amazement. To which the Fairy answers gently: "How can they be dead when they live in your memory?" The days and years we shared, the common adventures and hopes, the little nameless unremembered acts of kindness and of love — all these are part of the human record where memory rules. It was Whittier who prayed: "Grant but memory to us and we can lose nothing by death." "G-d gave us memory so that we might have roses in December," said Wordsworth.

Long ago, Mr. and Mrs. Blumenthal made a decision that at the end of days, Mrs. Blumenthal would be buried here at Wildacres — the mountain she loved so well what we now call "G-d's Mountain."

According to one legend, the great Jewish poet Ibn Gabirol was buried on a hill beneath a tree. Sometime afterwards, people began to notice a fig tree bearing beautiful, large, and luscious fruit. Curiosity was aroused and the tree was dug up to discover the secret of its remarkable fertility. Then it was discovered Ibn Gabirol was buried there. All life grows riper and fuller when rooted in the lives of upright men and women, when its soil is enriched by deeds of lovingkindness and mercy.

The life of Madolyn Blumenthal becomes lovelier when it is watered by streams of memory and fed by the cool springs of recollection and remembrance. In the last few years Madolyn was known to the newcomers here as a woman of legend with great suffering. But, we who knew the whole personality of Madolyn, can agree with the great poet Chaim Nachman Bialik, who said: "Afflictions are really not a good gift — neither they nor their consequences. However, if afflictions do come, it is well that we convert them into afflictions of



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OF JEWISH MEN AND WOMEN

love." Joy comes because the sorrow has been felt and gracefully, nobly accepted. Madolyn Blumenthal portrayed the Midrashic saying of Rabbi Elazer ben Jacob: "When suffering comes, it draws man near unto G-d. Let him stand up and receive them, thus his reward will be beyond measure."

The achievements of Madolyn Blumenthal were beyond measure. In her early days she prepared herself for the role to teach others. The great Spanish-Jewish poet Joseph Kimhi had said: "Knowledge and action are twins each glorifying the other." She taught school eagerly and well. Her schooling and background are all described in the "Charlotte Observer" (Sat., July 20, 1974).

Her school training was to make her a student of Judaism, and a convert to it according to *Halacha,* which was to fulfill her life in the role she played in North Carolina and particularly at Wildacres. Her life became filled with beauty and accomplishments. Life was not only good to her, but rather she was also goood to life. As a partner to Mr. Blumenthal she was often called by him, "my Yiddene." Mr. Blumenthal was giving her the highest compliment for a Jewish woman, for Yiddene means simply, "a Jewess."

Madolyn served long and tireless with the N.C. Association of Jewish Women, and was its president from 1956 to 1959. A picture of her then showed a woman of beauty with a winsome smile, with eyes lit up eager to serve. Look behind me hanging on the bulletin board, and you will see Madolyn on these pictures — woman of beauty . . . Oh, how well she did serve, not only at social functions, but gave herself *b'tsorchay tsibbur b'emunoh,* "to the needs of the community in faithfulness." To the circuit-riding educators, spreading the light of Judaism in the smaller communities; to the numerous scholarships of needy boys and girls, to the protection and honor of our people. Mrs. Blumenthal was for years in the forefront of the Human Relations Institute at Wildacres. She was meticulous and exact in her concern for the welfare of all the people who came here on "G-d's Mountain." I served fifteen years with her to see that our Jewish people could enjoy full benefits at Wildacres without sacrificing our religious principles. Not only in Kashrut, but how many can remember her gathering flowers to set on the Shabbat tables in the dining hall? For, she was also an ecologist with a love of nature and wildlife.

In her last years it was not easy for her. C.F. Deems put it aptly: "To dare is great, to bear is greater — bravery we share with brutes — fortitude with saints." "How We Learn," reads a poem: "Great truths are greatly won — not found by chance nor wafted on the breath of summer dream, but grasped in the great struggle of the soul — hard buffeting with adverse wind and stream — wrung from the troubled spirit in hard hours of weakness, solitude, perchance of pain — truth springs like harvest, from the well-plowed field, and the soul feels it has not wept in vain."

Mrs. Madolyn Blumenthal was a true "Yiddene" to her husband. She was a leader among her people and did good to all mankind. In the years to come, you will all agree with me, men, women, and children will gather here on Wildacres through the generosity and far-sightedness of Mr. Blumenthal and the Family — words of the heart and spirit will go forth and Madolyn will be here with us — her earthly remains buried a few feet away, but her soul will sit with the people gathered here, and it will be said of Madolyn as the Haftorah of this Shabbat, through the prophet Isaiah in *Shoftim: Mah novu hehorim ragle m'vasare mashmia sholom.* "How beautiful upon the mountains are the feet of the messenger of good tidings — that announceth peace and salvation." This is Madolyn Blumenthal, *olehoh hasholom,* calling to us only a few feet away.

Al m'komoh sovo v'sholom." May she go to her resting place in peace." AMEN.

NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

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1st century, A.D. bronze dipper found at the site in Meiron.

Summer in Israel

Fred Klein

Due to the favorable response to our October issue on archaeological digs in Israel, we are printing an additional article on the subject which reached our office too late for inclusion in the special edition. Fred Klein is a third-year undergraduate at Duke who participated in Dr. Meyers' dig at Meiron. We hope you will enjoy the article.

"It's one thing to read about occupation of the Galilee in Israel — it's another thing to dig up remains from the First Century, B.C."

This was the comment of one of 35 Duke students who spent part of last summer doing archaeological work in Meiron, Israel.

In addition to the archaeology, most of the students participated in a three-week program in Jerusalem, taking as many as two courses offered by Duke professors. Kalman Bland, assistant professor of religion, gave a course on "Israel and Contemporary Judaism," and Irving Alexander, chairman of the psychology department, taught a course in "Ethnic Identity."

Through the program, the students were able to gain a different perspective on the country and its history than is possible on a typical tour of the country. Hal Etinger said the dig gave him "great insight into the time periods we were examining." Also, Cathy Snyder mentioned that just being in Israel gave her a **"better understanding of modern Judaism, and a perception of the tremendous problems that are being experienced in Israel today."**

"We weren't tourists on an American Express tour — we actually studied Israel on a meaningful level," said Mark Hassman.

The program is officially known as the Summer Program in Israel, sponsored by the Cooperative Program in Judaic Studies of Duke and the University of North Carolina. Eric Meyers, associate professor of religion, served as the program coordinator. This past summer marks the third time the program was sponsored. He plans another similar program for the summer of 1975.

In spite of the problems encountered, Meyers said: "This season's dig was the most spectacular from the point of view of the archaeology." The full archaeological team, which included volunteers from various other universities besides Duke and UNC, uncovered two unique towers that may substantiate the reports of Josephus Flavius, a First Century, A.D. historian. (See page 8, *Duke's Dig*, in the October *Times-Outlook)*

Meyers' wife, Carol,mentioned that students gain a far better perspective of history when they can see it unfold before their eyes and actually touch the relics.

For some, like David Tanenbaum, the program **"reawakened a sense of Jewish spirit, and helped to develop closer ties to my heritage."** Travelling throughout the country, especially in the occupied West Bank area, gave David Gleit a sense of the great problems that Israel has in accomodating people in the areas in which they desire to live.

The success of the archaeological program was heralded in many newspapers throughout the country and the world. People have reported reading about the Duke program in New York, Colorado, California, and Maryland, among others. Israeli television and radio also devoted time to the Meiron program. Last week, Meyers spoke on radio station WPTF in Raleigh about the success of the program and of the dig.

Indeed, the interpersonal relationships that were developed, along with the increased knowledge of Israel — including its history, culture, and contemporary problems — made the program "a fantastic success," according to one student. Jenkins said, "We had experiences together, not just conversations, making the time far better than that in a regular academic environment.



A Druze laborer stands in front of the synagogue facade in Meiron. This facade has been uncovered since antiquity. Current estimates place the building date in the 3rd or 4th centuries.

Discovering Ancient Synagogues in Israel

PART II

Sydney Kellner

One theory on the architectual origin of this structure is that it drew on a type of building existing in the Hellenistic world, the "bouleuteria," an assembly hall or court of the Greek democracy. From it developed the basilica, or oblong chamber usually divided by columns into a central nave with side aisles all directed toward an apse opposite the entrance.

Another theory, advanced by Gideon Foerster, formerly supervising archeologist of the Galilee, is that the seating arrangement of the synagogue, with rows of benches around the walls, are more closely related to Eastern religious sources. Functional and architectural similarities are noted between earliest synagogues and buildings where certain rituals took place in the presence of onlookers, such as in chambers of Dura Europos temples near the Euphrates River in Syria and in Nabataen temples.

Wherever possible, according to tradition, it became customary to build synagogues on top of a hill, on the bank of a river, near a spring, or on the seashore. Many discoveries attest the validity of this tradition. Although the earliest remains appearing on the archeological scene can be dated from the First Century, they attest to the fact that by this time the synagogue was already a fully developed institution.

Not a single ancient synagogue has survived in Jerusalem. We know from literary sources, however, that there were a great many in existence prior to the destruction of the Second Temple in the year 70. According to the Palestinian Talmud, "Four hundred and eighty synsgogues there were in Jerusalem and each one had a school and a college — the school for Bible and the college for Mishna — and all were razed by Vespasian."

[Due to space limitations, this article will be continued in the next issue of the Times-Outlook. We hope to complete the remaining portion at that time.]



photo credit: Henry Farber

Overview of the top of the Tel at Beer-sheba which shows a typical loci configuration.

from page 17

enabling those devoid of learning to assume leadership roles and make a mockery of the legitimate ordination process. This can only result in the weakening of the Jewish community as it has diminished respect for the rabbinate.

The position of the rabbi has undergone great change. Whether it is good for the future of American Jewry, only time will tell. But the price can prove to be devastating. Rabbi Eliezer Berkovitz is joined by a host of rabbis who are of the opinion that the rabbinate has degenerated. He writes: "One thing is certain; a Jewish minister of religion is not the spiritual leader of his congregation. He and his office have been produced by the vision of the *am ha-aretz* (the ignorant) who does not ask for spiritual leadership. All he wants is an official whom he pays and who has to give him service." He regards the rabbi a hired convenience to have around, not to provide intellectual and spiritual leadership in the real sense of the term. So, concludes Rabbi Berkovitz, "Judaism is disintergrating from within."

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THE BLANK PAGE

Dr. Martin Weitz, Rabbi, Temple of Israel
Wilmington, North Carolina

At this time when we look into the Book of Life during Jewish Book Month when we celebrate our title as "People of the Book," conferred on us by Mohammed, might we take for our theme the Blank Page of the Bible? We will find this page somewhere in the middle of the volume and with lines to be filled in, in reference to and in reverence for lives, their births, marriages, departures, and their relation to our lives so that their words, works, and worth are fragments of immortality within us . . .

As we turn to the Book of Life to this Blank Page, what would be some footnotes of our own we might add to the perspective of our thought and for the expanded horizon of our spirit? As we make a perusal of the life-data penned of loved ones or of the blank lines not yet filled with the ink of time or eternity, what might we write down at the sight of this page and what might we say to ourselves as we speak across "Lost Horizons" suggested not only by the Good Book but also by this very Blank Page?

First of our footnotes would be the observation that, in addition to being the world's greatest living legacy from the literature and life of antiquity, the outstanding pattern for life and work on faith as reflected in the life and faith of a particular people called Israel, it is the world's most singular and significant bridge for good-will and understanding among the peoples of the earth.

In our day, no less than 1,000 languages and dialects have been mustered and mastered so that Bible pages are read and are recited not by rote buy by heart because, though in different languages, they bind men into a common life, to seek fellowman and often discover G-d, to understand each other and to find meaning and good-will in the words of the Bible and in the work of the world.

Our **second** footnote on the Blank Page of the Bible would be that it is the world's primer, the Magna Carta of human liberties. Though it is studded with such passages as "Proclaim freedom throughout the land. . ." which is on our Liberty Bell, and with favorite sentences as "Where there is no vision, the people perish," the favorite passage of the late Franklin D. Roosevelt, and "Be strong and of good courage," a favorite of President Eisenhower, it has been the workbook for freedom for men in all ages and the spiritual arsenal of democracy in all times.

Our **third** footnote on the Blank Page of the Bible would be that it is the world's reservoir for purity of language and excellence of speech. It is estimated that one-fourth of Shakespeare and one-third of Goethe are Biblical derivates and quotable incidents, phrases, words, allusions, and references. Every time we say "land of milk and honey," "the rose of Sharon," "the apple of one's eye," "beat swords into plow-shares," "your old men dream dreams," "their teeth set on edge," all these and thousands like them are as currency from the mint of the Bible that roll on into daily speech and that purify, dignify, beautify, glorify, the language of our daily needs.

Our **fourth** and final footnote on the Blank Page of the Bible is a world-herbarium of no less than 3,000 species of plants, harvested from three continents and grown in several climates, from the heights of the Lebanons in the North to the depths of the Dead Sea in the South. Some of these plants grow only in the Holy Land, as the Silva which became the pattern of the Menorah, for it grows in that appearance. Even as Israel was a meeting-ground for the plants of the world, so the Bible was a collecting station for the values of the world and a herbarium for the ideas and ideals of men everywhere.

These, then, would be some of many footnotes which we might add to the lifelines which others have penned either as datelines on loved ones or lifelines on the world in which we life today — on Shebuoth—in the Book to which we turn for the pages of Yesteryear and the footnotes for the Morrow . . . ✪

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his study of the history of Israel. He was greatly impressed by the universal loyalty of the Jewish people to their sacred writings, the Bible. Since then this observation has been broadened to include all the literature our people have written since the Bible including our modern day. To use a modern simile, books are the batteries that recharge the Jewish will to live.

In America, our specifically Jewish culture is overshadowed by the Christian custom and point of view that pervades every aspect of American culture. In order to satisfy our material needs and to move in the mainstream of civic and cultural life, we often neglect our own heritage. This casts a moral duty upon each Jew to familiarize himself with his Jewishness. It requires the utmost in personal initiative to keep abreast of Jewish affairs and Jewish thought. Without this effort American Jewry cannot endure as a religious and cultural body. Jewish books provide a partial answer. They stimulate Jewish life.

The positive Jew is thus not only under the obligation to read Jewish books, but to support their publication. Without encouraging Jewish writers and scholars to produce them, Jewish life will be drab and joyless. Our past will be lost to us, our present meaningless, and our future will be void of promise.

To notethe place of books is our life, November is annually designated Jewish Book Month. Its aim is to foster an abiding zeal for knowledge, to enrich Jewish cultural programs, and to enlarge Jewish book collections in libraries and homes.

If study is indeed the bedrock upon which we can build a satisfying Jewish life in America, we ought to take stock of our Jewish reading habits with this little quiz: What books have I read this year? How many were on Jewish subjects? By Jewish authors? Did I buy and Jewish books? Receive any as gifts? Give any? What Jewish magazines and newspapers do I subscribe to? Do I read them regularly? What Jewish subjects have I studied this year?

If you are not satisfied with your book life, wake up and read!

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TIMES-OUTLOOK

DECEMBER 1974



Letter to the Editor

October 16, 1974

Editor
The American Jewish Times-Outlook
P.O. Box 10674
Charlotte, N.C. 28234

Dear Sir:

Your October issue contains an article by "Ben Mordechai" which levels a series of charges at the American Jewish Community. Particularly, it implicates those organizations which tend to dominate communal activities. Certainly, in many areas, your criticisms are valid.

You seem to imply that the trend towards joining organizations for other than altruistic reasons is a new phenomenon in a Jewish context and in the American experience. This is quite simply not in line with historical fact. Many of the Jewish organizations which existed in this country in the nineteenth century were organized almost purely as group insurance and burial societies and contained hundreds of thousands of members. As an example, I would point out the *landsmannschaften* as described by Howard Morley Sachar (*The Course of Modern Jewish History*, page 523).

"Ben Mordechai" also states that even Christians are joining B'nai B'rith to share in the package of fringe benefits. This is absolutely untrue. The B'nai B'rith constitution states: (Section 131) "Members of the Order must be men of the Jewish faith, of good moral character and at least eighteen (18) years of age." There is no provision for honorary or associate membership and no equivocation.

Cordially,



Michael Shapiro, Director
Lodge Services

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Ben Mordechai Replies:

I appreciate Michael Shapiro's letter verifying many of the assertions made in my analysis of the American Jewish community. However, I must disagree with Mr. Shapiro's comment that joining Jewish organizations for other than altruistic reasons is an old Jewish practice. This is not so.

The *landmannschaften* organized by Jewish immigrants were at first social, cultural, and religious in nature. They then added such benefits as burial services and interest free loans. The society, not insurance companies, dispensed small amounts of money to help members in distress. No one was solicited for membership by dangling insurance benefits before them. If newcomers originated from the same *shtetl* or region as the members of a society, they invariably joined them for that reason. "As the years passed," says Sachar (the source Mr. Shapiro uses), insurance was turned over to commercial companies. As Mr. Shapiro surely knows, B'nai B'rith did not originally offer its members insurance. This is not to deny that their group rates serve a useful purpose for its members.

More importantly,each of the abovementioned services rendered by the *landsmannschaften* is a basic Jewish *mitzvah*. Bait such as inexpensive travel rates, cheap insurance costs, joining the bowling league, a week-end in the Catskills, or free football tickets can hardly be considered *mitzvot*.

Regardless of the B'nai B'rith constitution, non-Jews have joined B'nai B'rith to avail themselves of inexpensive travel, according to unimpechable sources in two cities that I am not at liberty to reveal. The rosters of B'nai B'rith might be examined to verify this.

Apparently I am not the first to notice the misplaced emphasis on B'nai B'rith travel plans – only the first in print. The November issue of *The National Jewish Monthly* (page 48), the B'nai B'rith house organ, announces a "new look in B'nai B'rith travel." The author, Rabbi Kahn, describes "the kind of tour programs that should be designed for and offered B'nai B'rith people." If we are to "herald the new look," then clearly something was wrong with the old look.

EDITORIAL: *Cleaning the Temple*

Ben Mordechai

December focuses the attention of Jewry the world over on the theme of rededication. This year, however, it is apparent that the institution most in need of rededication to the principles on which it was founded is the United Nations.

Chanukah recalls the defiling of the holy Temple by the Greco-Syrians. Fortunately, the Jewish people were blessed then by the appearance of the Maccabees, who drove out the enemy and cleansed the Temple of the dross that brought it low.

The world today needs modern Maccabees who will rid the United Nations of the mockery that has been enacted in its halls. When the United Nations invited the Palestine Liberation Organization to address the General Assembly, it reached its lowest point in its nearly thirty years of existence. The question posed by Israel's U.N. Ambassador, Yosef Tekoah, during the U.N. debate sums it up well. "Could there be a stigma more degrading for the United Nations than to become a forum open to the bearers of barbarism?" This decision may even foreshadow its end.

Every delegate must know that Yasir Arafat, leader of the P.L.O., describes the United Nations as a "kind of circus where so-called representatives of countries perform acts and make speeches for the entertainment of the world audience." Yet, despite this scornful dismissal of themselves and their mission for world peace and stability, they voted overwhelmingly to give the P.L.O. a forum, and applauded obscenely when he addressed them. What contempt Arafat must feel for them.

The P.L.O. is not a national liberation movement, but a collection of rival guerrilla groups whose aim is to destroy the State of Israel and establish a new Arab state in its place. Their methods are indiscriminate murder in international airports, hijacking and destruction of passenger aircraft, seizing and killing hostages, including diplomats of the United States and other nations. They raid Israeli villages for the sole purpose of killing children and civilians, and they have attempted to overthrow King Hussein of Jordan. For justification, they claim to act on behalf of the Palestinian refugees, as if this could clothe their acts with legitimacy.

It was the United Nations that partitioned Palestine and created Israel as an independent state. The Jews accepted the segment offered them, although they had originally been promised all of Palestine including what is now the Kingdom of Jordan. They recognized the need for a separate Arab state in the remainder of the territory. The Arab countries, however, flouted the decision of the United Nations and sought to impose their will on the world body then, and they have not stopped trying.

Unexpectedly, Israel was victorious and the Arab attacks merely resulted in creating a mass of Arab refugees to whom promises of conquest were made but never

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Shlomo Carlebach .
Triad Cultural Series Apr 20

Lag B'Omer Apr 29

Shavuot Mar 16-17

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

ABOUT THE COVER: Benjamin and Marrisa Sutker are lighting the candles in their favorite Menorah. They are the children of Stephen and Judy Sutker of Charlotte.

The American
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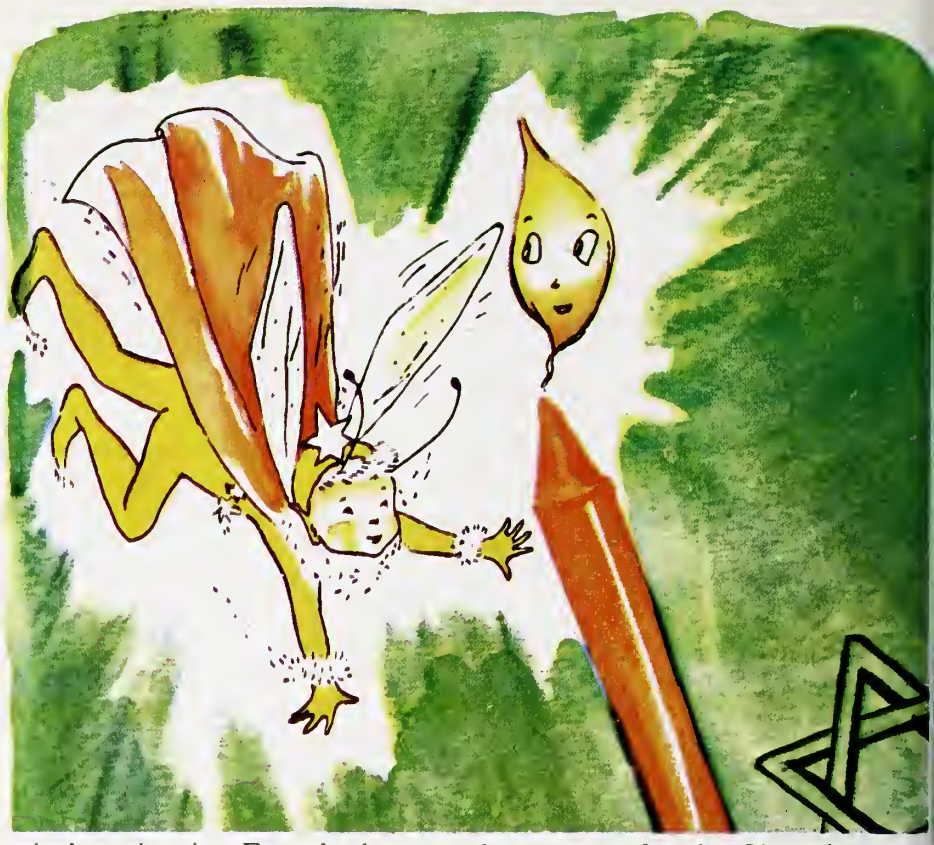
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the inch-high PRINCE



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CANDLE LIGHT STORIES
written by Lillian Freehof
illustrations by JaneBearman
Bloch Publishing Company

The living-room of Joey's home was dark and quiet. Everybody was asleep except for the Chanuko candles in the little Menorah on the bare table. Since it was the fiirst night of Chanuko there were only two candles, the one for the first night and the Shamus, the Leader. The Leader sighed and finally the other orange Candle asked him what the matter was.

"I feel so sad," the Leader said. "Tonight's the first night of Chanuko and poor little Joey didn't get a single Chanuko present, not one, not even one little bitsy one."

"But his mother is so poor," the other Candle said. "She hasn't any money for toys and presents."

"But if Joey just had one little present," the Leader sighed. "Do you know, I think I have an idea of how to make a toy for Joey. If I only had a match to put to my wick, that would make me feel bright and I could think better."

The other Candle said, "It's so dark in here I wish we had one match so one of us could light up the room."

Just then there was a little gleam on the window sill. It looked like a tiny star, glowing and brightening up the spot where it stood.

"Hi ho," the little gleam said. "I heard you calling for a light, so here I came. I am the Prince of the Stars. I gather up the dust the stars don't need and use it for earthly illumination."

"Ho, ho," the Leader of the candles said. "*You* bring stardust for illumination! But we are the candles that burn and light up every place in the darkness."

"Perhaps you do," said the Prince of the Stars. "But you're made only of tallow and a wick. Unless I light you up, you just stay cold and dark. Without me, you cannot glimmer or flame."

Without another word, he flew to the candle and touched it with the tip of his wing. The candle burst into flame and the room suddenly was lighted. Then the candles could see the Prince of the Stars and they were so surprised!

He was the tiniest thing they had ever seen. He was one inch high, covered from head to foot with a flowing cloak of stardust. His tiny wings sparkled like diamonds and on the tip of his helmet was a little golden star.

"Ha, ha," the Leader of the candles laughed. "You are so very tiny, how can you possibly light anything up?"

"Tiny or not," the Prince answered, "I am always flying amongst the stars, gathering up the sparks they shoot off, and these sparks I use to touch everything that should burn with flame."

"I find it hard to believe," the other Candle said.

"But I lighted the Leader, didn't I?" the Prince asked. "But come, come, we're wasting time. As I was flying here to do your bidding, I heard you sighing because poor Joey didn't get any toys for Chanuko. The night hours are passing quickly. If we're going to find any toys for him, we'd better hurry. What idea did you have in mind, Leader?"

"Oh this is nonsense," the other Candle said. "Now we have light, we can search, of course, but we know there are no toys in the house to find. So what's the use of searching?"

The Leader chuckled. "I don't intend to *search*. What I had in mind was to *make* some toys."

"Make?" The other Candle was clearly bewildered. "We are not toymakers, we are candles. We are not manufacturers, we are candles. We are not inventors or scientists, nor are we magicians. We are candles!"

"Exactly," the Leader said. "And candles are made of wax. And wax melts, doesn't it? Look at me. Now that I'm burning, I'm commencing to melt, am I not? Well, why don't you take our wax as it melts and *mould* little toys out of wax?"

"A splendid idea!" the Prince cried.

"Capital! Excellent! Stupendous!" yelled the little Candle. "A brilliant idea, if I may say so."

"A stroke of genius, if I may say so," the Leader said modestly, trying not to show how proud he felt.

"But . . ." the little orange Candle started to say, hesitated, then sputtered, "But who's going to mould the toys? The Prince makes flame. We candles melt. But how will we form the toys?"

"Ah me, I hadn't thought of that." The Leader shook his head, scattering the light and spattering some drops of hot liquid wax. "I have the brains to think of an idea but no hands to carry it out. Ah me."

"I can do it," the Prince spoke up.

"But you burn everything you touch," the orange Candle complained.

"Not if I tuck in my wings," the Prince said. "Watch."

Into the star-studded belt around his waist, the Prince tucked in his wings, one in the front, one in the back. Then he touched a corner of the table and said,

"See? The table didn't burst into flames. But let's make another test. I'll touch this piece of paper. See? It didn't burst into fire. Now my touch doesn't burn. I shall mould the toys. But, there are only you two candles. That won't be enough."

"Look. There are two thick Sabbath candles," the little orange Candle said.

"Of course," said the Prince. "Today is Monday and the Sabbath candles won't be needed for several days, so no one will miss them if we use these thick white candles for wax toys."

He ran swiftly across the room, climbed up the mantelpiece where the Sabbath candles stood tall and straight in their brass candlesticks. He stopped in front of them and bowed.

"Oh Sabbath candles," he said, "would you be generous enough to permit yourselves to be melted down and shaped and moulded into toys for Joey?"

"Indeed not," the first Sabbath candle said. "We are the Sabbath lights who burn for the glory of God's day of rest. We show the world how proudly we burn and flame for joy of the Sabbath day. A child's toy is a frivolous thing. It would be beneath our dignity to be melted into toys."

"A toy may be a frivolous thing," the Leader of the Chanuko candles shouted from across the room. "But a little boy's broken heart is no small matter."

"That has nothing to do with us," the second Sabbath candle said. "We will never consent to do anything but flame in glory for the holy Sabbath."

"What a pity," wailed the little orange Candle. "Didn't you hear Joey crying when he went to bed? He cried as if his heart were really breaking. He' the only child in the whole city who didn't receive a single toy or present for Chanuko, imagine, the only child in the whole city! Can you hear a child cry like that and not want to help him?

"How can you be so cruel?" The Leader was very vexed to have the Sabbath candles spoil his good plan. "You're just stuck up old things. You're just so proud of being Sabbath candles that you've become haughty and selfish. Sometimes there are things as important as holiness. Sometimes kindness to a little boy is just as important."

"I think you're right!" the first Sabbath Candle said quickly. "You have convinced me. Come along," he said to the second Sabbath Candle.

"I'll come," the second Candle said. "I didn't realize how sad and unhappy little Joey was."

The Prince of the Stars helped them out of their candlesticks, running from one to the other to help them get their land-balance after standing so long in the candlesticks. He rolled them over the edge of the mantelpiece, down to the floor and along to and up the table where the Chanuko candles were without cracking them or getting a single speck of dirt on them.

Then the Prince untucked his wings and flicked them against the little orange Chanuko Candle and it burst into flames. He touched the first white Sabbath Candle with his wings and then the second one and the tightly braided wicks took fire. Now, with all these candles burning, the room was very bright. The candles sputtered and flickered and burned.

The Leader called out to the Prince. "I've been burning for quite some time and have been melting fast and soon I'll be all gone and won't be able to talk. So listen to me, Prince. When all of us are melted and cooled off and you are ready to mould us, please make me into a bugle. I would like to blow merry music."

"Please mould me into a tiny fire truck," the little orange Candle sparkled.

"And me into a small garage," said the first Sabbath Candle.

"But I want to be a Maccabean soldier," the second Sabbath Candle said firmly, even though he was getting soft so fast. "I want Joey to remember all about the brave Maccabeans and learn to be strong and brave just as Judah and his brothers were."

Time was moving quickly. The night hours were speeding by. The Prince of Stars looked at the black night, wishing the candles would hurry, hurry and melt quickly because as soon as the night began to fade, he'd have to fly away back to the stars.

The moment the leader was completely melted, the Prince went quickly to work. The Candles were all silent now because they were so busy melting, they didn't have time to talk.

One by one the Prince fashioned the four toys out of the four candles and as he finished each one, he sprinkled a little stardust over it. Then on the table next to the Chanuko Menorah, the Prince placed the wax toy fire truck next to the wax toy garage. On the other side of the Menorah he stood the wax Maccabean soldier and at his feet the wax bugle.

Over all of it he added one more dash of stardust, stepped back, looked it over, and was satisfied.

He flew to the window just as the first streaks of grey were breaking up the night sky. He flew to the Morning Star and there he poised and rested, waiting for Joey to wake up and see his toys.

In the morning, when Joey woke up and saw the four wonderful toys made from melted candles, he laughed with such joy that the Prince of Stars was very happy and went winging his way back to the land of the stars, shouting to all the stars he passed,

"Happy Chanuko! Happy Chanuko!" ✡

from page 8

as compulsive and emotional in its justification of Israel as when one comes automatically to the defense of his religion.

Jews insist that life must have more than just ordinary meaning. They have therefore struggled to unearth that meaning and to foster it. Despite American Jewry's many failures, it strives to affirm whatever is good and enduring in modern life. It must maturely persist in this quest. ✡

LETTER TO THE EDITOR

November 11,'74

Dear Mr. Mordechai:

I read your excellent article, *Analyzing American Jewry*, with great interest plus sorrow for the present Jewish condition.

I admire your courage for stating the true facts.

Best wishes for your Good Health and continued Good Writing.

Respectfully yours,
Mrs. H. M. Jacobson

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Analyzing American Jewry

PART III

Ben Mordechai

In this concluding article dealing with American Jewry, we shall explore its religious outlook.

During the almost three decades following World War II, synagogue stocks have been at their all-time high. Affiliation was brisk; the building boom enormous even while American Jews were expending hundreds of millions of dollars to support the viability of the State of Israel. More children received religious education than ever before, and lavish Bar and Bat Mitzvah parties abounded. American Judaism was adjudged "healthy."

During this state of euphoria, however, it was plainly evident that this was mainly veneer. Except for the High Holy Days, attendance at religious services was anemic, proportionately far below that of other faiths. This laxity was coupled by a low incidence of religious observance. Even in Conservative and Orthodox circles where the observance of *kashruth* is mandatory, its practice declined. The faith of Judaism and the conduct of its adherents did not keep apace.

In addition, distinctions between denominations are being increasingly blurred. A number of English-speaking Orthodox synagogues have mixed pews, the Conservative movement has liberalized the laws of *kashruth,* added women to the *minyan,* and has permitted the use of the automobile in certain situations, and more and more Reform rabbis and laymen are wearing skull caps. No longer is the demarcation clear as to where Reform stops and Conservatism begins, or between Conservatism Orthodoxy. This is not to say that all differences have disappeared, but that the dissimilarities are no longer as glaring as they had been.

All this has facilitated denomination switching. When people move to new areas, the choice of affiliation is usually the synagogue closest to home, not the denomination. And, a considerable number of Reform rabbis are occupying Conservative pulpits. This crossing-over is possible because American Jewry's denominations have been synthesized. There is a general concurrence that a rabbi's main function is to preach, visit the sick, administer the synagogue, represent the Jewish community, and gear up some kind of educational program. So, if a Reform rabbi will observe *kashruth,* don a *yarmulke,* and not conspicuously flout traditional practices, there is little reason why he cannot serve a Conservative congregation. After all, what does a Conservative rabbi do that a Reform rabbi cannot do?

American Jewish leaders care little about the scholarliness of their spiritual leaders. In fact, they often are criticial of rabbis for devoting too much time to study when they should be "out there" signing up members to fill the synagogue treasury. Balancing the budget is the modern synagogue's main preoccupation. Many congregants will not purchase a copy of a book their rabbi has written, if for no other reason but to encourage learning. This has motivated Jewish scholars to veer away from writing on Jewish subjects. Instead, they research other religions, social studies, scientific areas, and the like. Rabbis, and Jewish intellectuals generally, are more adept at Russian-Chinese relations and Cuban politics than with the Talmud, the Cabbalah and Jewish philosophy.

Modern Jews are a religious paradox. They extol the Bible, but live by secular teachings. They speak of the voice of G-d, but live by society's accepted rules of conduct. They fantasize about the *shtetl,* but choose to live in big cities. They are taught to imitate G-d Who is studious and learned, pious and observant, but prefer instead to ape the Jones'. They insist that the rabbi is "different" because of his sacred calling, but threat him as an ordinary employee.

At one time American Jews claimed that their community was not a religious one. Today they insist it is. They feel more comfortable when Judaism and Christianity are mentioned in parallel terms. But can there be an American Jewish religion with little or no theological conviction, little emphasis on the supernatural, almost no ritual, and a smattering of prayer? Many Jews do wonder what is Jewish about the American Jewish community, and are unsure what being Jewish ought to mean. Some are still concerned with what non-Jews think of them, and are ready to accept their negative opinion as their own evaluation of themselves. This has led to self-hatred, detesting the "Jewish traits" in themselves that distinguish them from everyone else. Yet, they want to be Jewish, not too much, but enough to maintain some measure of distinctiveness.

The State of Israel has become the religion of many American Jews. To defame Israel is tantamount to speaking ill of G-d. American Jewry is still in a state of shock, stunned by Israel's inability to win the Yom Kippur War quickly and decisively. The foundation of their "temple" has been badly shaken. Unlike the Israelis who have made peace with the outcome of the Yom Kippur War, many American Jews have yet to accept the hard facts. To them, the image of Israel is more important than the reality of Israel. Regardless of what Israel does, she is to be defended staunchly as when her airplanes forced down a Lebanese airliner in August 1973. Whereas a critical voice was raised in the Israeli press about it, American Jewry defended Israel's action to the hilt. Or, when the United States sold Phantom Jets to Saudi Arabia, American Jewry opposed the deal vehemently. The Israelis, however, were not incensed. They pointed out that the number of planes involved was small, and that the sale was aimed to thwart possible attempts by other Arab states to disrupt the flow of oil through the Persian Gulf. American Jewry is

see page 7



Old style traditional Hanukah Lamp

Exhibit Planned For Jewish Ceremonial Art

Rita Berman

Preparations continue for the first exhibit of Jewish Ceremonial Art in North Carolina which will be held at the Museum of Art in Raleigh next year.

Director of the museum, Professor Moussa Domit, has arranged that the main exhibit hall will house this very interesting display. Spice boxes, Seder plates, wine goblets, and other ceremonial items are being labelled and catalogued by Dr. Abram Kanof.

Although many of the items which will be displayed are on loan from museums and other institutions, some of the objects will be on loan from private homes. Anyone wishing to loan items that may have historical or artisitic merit should contact Dr. Kanof in Raleigh before December 1, 1974.

In a recent interview, Dr. Kanof announced that, due to the generosity of many North Carolina individuals, congregations, and commercial institutions, he has been successful in raising funds for a catalogue of the items exhibited. Fund raising continues, however, for a permanent collection of Jewish Ceremonial Art which can be used as a special travelling exhibit for North Carolina communities that request it, or kept in Raleigh, at the Museum of Art when not in use.

As an indication of their interest in this project, the First Citizens Bank recently donated $ 1,000.00 towards the purchase of an item 4,000 years old. The six-week exhibit, which will open in April 1975, is expected to draw viewers from all over the state.

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Chanukah Nasherei

Ben Mordechai

Chanukah means dedication, referring to the ancient Temple in Jerusalem which was rededicated after the triumph of the Jews over their oppressors.

* * * *

Chanukah is observed for 8 days because of the tradition that a cruse of oil found in the Temple after the victory burned for 8 days although there was enough oil for only one day.

* * * *

Chanukah is the only Jewish festival based on a Jewish triumph of arms against its enemies.

* * * *

Weddings may take place during Chanukah, but not on Purim, although both are minor celebrations on the Hebrew calendar.

* * * *

Jerusalem was liberated from the Turks on Chanukah in 1917. General Allenby entered the city during the Feast of Lights.

* * * *

The first day of Chanukah can never occur on a Tuesday.

* * * *

The traditional Chanukah dreidel has four letters on its 4 sides – *nun, gimmel, hay, shin.* They are initials for the statement *"Nes Gadol Hayah Sham"* – a great miracle occured there.

* * * *

The Menorah is the symbol for the State of Israel. It replaced the Magen David, the six-pointed Star of David, which came into vogue as a Jewish emblem during medieval times.

* * * *

It was once the custom to place the Chanukah lights outside the house.

the PANOVS



Valery and Galina Panov after their initial release from Russia.
Religious News Photo



Rose E. Matzkin, National President of Hadassah talks to the Panovs.

Former Kirov ballet star Valery Panov and his ballerina wife, Galina, who endured harassment, persecution and imprisonment during a two-year struggle to leave the Soviet Union, will perform together for the first time ever in the Western Hemisphere on Tuesday, December 10, at the Spectrum in Philadelphia.

This benefit performance for Soviet Jewry is being sponsored by Spectrum, Ed Snider, Chairman, and the Jewish Community Relations Council of Greater Philadelphia in cooperation with the National Conference on Soviet Jewry.

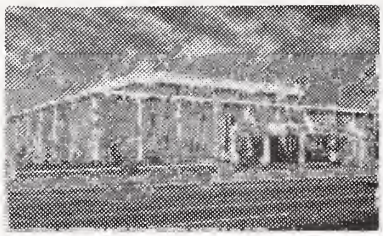
The Panovs will perform a program consisting of segments from various well-known ballets. They will dance solo to the accompaniment of the Baltimore Symphony Orchestra.

Valery Panov, a Jew, had been ousted from his position with Leningrad's Kirov Ballet when he and his wife, Galina, applied for an exit visa to Israel in April, 1972. Panov, at that time, was considered one of the world's greatest male dancers and the premier dancer in the Soviet Union. Panov was imprisoned by the Soviet authorities on the eve of President Nixon's visit to the Soviet Union. He was imprisoned a second time that year on trumped-up charges of "petty hooliganism."

Galina Panov, a solo dancer with the Kirov Ballet, was punished by Soviet authorities by being demoted to the corp de ballet. Soon after, she was dismissed from the ballet company permanently. Neither Valery or Galina was permitted to dance in the Soviet Union during 1972 to 1974. They were confined to an apartment so small they were unable to practice their art or maintain conditioning.

After a great out-pouring of world protest from artistic groups, individuals and various Jewish and interfaith organizations, the Panovs were finally allowed to emigrate from the Soviet Union to Israel in June of 1974.

Valery Panov's present desire is to lay the foundations of a classical ballet in Israel on a professional basis.



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Inside  Israel

Phenomenon of Esther — Carl Alpert

Haifa — The thousand people who came to the Haifa Auditorium for Rebbetzin Esther Jungreis' Jewish revival meeting were perhaps typical of the audiences which have been turning out in Israel's cities and towns to see and hear this strange phenomenon. A Jewish Billy Graham? Is she sincere? How does the public respond?

There is no doubt that Mrs. Jungreis, 38-year-old wife of a New York orthodox rabbi, does fascinate her audiences, even if only because of the strange role she plays. She preaches, she tells stories, she shouts, she weeps, she drops her voice sentimentally, she waves her arms and waggles her finger at her audience — all this against an intermittent background of a loud pop band and a chorus of singing, clapping yeshiva boys.

Her text is really an old-fashioned *drasha,* or sermon, presented in modern garb, and with carefully rehearsed staging and showmanship. The words sound all the stranger, coming from a slender, good-looking woman, stylishly albeit modestly dressed. High platform shoes peep out from under the hem of her long gown. Her blond wig (*sheitel* they used to call it) is elegantly coiffured. Her eye make-up is very obvious.

And this Jewish evangelist calls for her people to return to God. When she cries out the words of the *Shema* her voice rises stridently, and the drummer and trumpeter add their decibels.

She touches on such questions as: Where was God during the holocaust? Who is to blame for youth's abandonment of its Jewish heritage? (Her answer: the orthodox themselves). She talks of her own experiences in Bergen-Belsen.

She has nothing to sell, except faith in God and a sense of identity with the Jewish people. The thousand people in Haifa paid only IL.3 each (about 70 cents) for admission. And when she finished her performance they wouldn't let her leave. Many crowded around the platform, and made her continue talking to them. They asked questions about her revival movement, *Hineni.* Nobody asked who was taking care of her husband and four children, the oldest of whom is 17.

Rebbetzin Jungreis began her revival meetings at Madison Square Garden in November of 1973, before 10,000 people. The movement has caught on. This is her second visit to Israel, and she has given the Israelis something to talk about other than economics and the Arabs.

To some, her performance is too obviously staged. It lacks spontaneity. The careful rehearsing of every gesture, and the wiping away of each tear, are all too obvious. Her appeal is unabashedly to sentiment and emotion. There is no depth, no thought. "It's Hassidism," a traditionally observant friend said with a mixture of contempt and admiration.

With it all, she holds her audience. The thousand people in Haifa gave her undivided attention. I counted only six who walked out during the "show." Not many of them were caught up in the frequent opportunities to join the chorus in rhythmic hand-clapping, but they did listen, with interest and with respect. The audience was overwhelmingly young. The majority was obviously not orthodox.

Is Rebbetzin Jungreis a modern version of Hannah, the Maid of Ludmir, who in the 17th century became a Hassidic Zadika, preached Torah, and even donned *tallit* and *tefillin?*

It remains to be seen how successful she will be in institutionalizing her movement. *Hineni* has opened an office in Israel, is signing up members, and will seek to bring about a return of the people of Israel to the God of Israel.

NEWS OF INTEREST



Agreement Reached on Soviet Trade and Emigration

The Soviet Union has pledged to lift restrictions on the emigrations of Jews and others in return for tariff concessions and credits by the U.S., Senator Henry Jackson (D-Wash.) announced in Washington, D.C. The White House and the State Department extended the courtesy of allowing the announcement to be made by Sen. Jackson, who led a drive in Congress to block trade concessions to the USSR unless emigration was made easier. He said there was no numerical quota placed on the number of persons the Soviet Union must allow to leave each year but that the U.S. had a "bench mark" of 60,000.

Discussing the agreement at the White House are, from left: Rep. Charles A. Vanik (D-Ohio), Sen. Jackson, Secretary of State Henry Kissinger, President Ford, and Sen. Jacob Javits (R-N.Y.). Religious News Service Photo

Mass Demonstration Against Arab Terror Held November 4 Opposite the U. N.

Thousands of New Yorkers took part in a rally staged at the Dag Hammarskjold Plaza opposite the United Nations Building in protest of the arrival of the P.L.O. delegation which took part in the General Assembly's debate on Palestine. Members of Betar, an Zionist youth organization, prepared an effigy of P.L.O. leader Yasir Arafat while others splattered animal blood on the sidewalk . Other protestors staged a brief sit-in at the lobby of New York's Waldorf Astoria Hotel, where a contingent of P.L.O. members were staying.

$ 40 million in Israel Bonds Achieved by Synagogues during High Holidays

Special appeals conducted in synagogues throughout the United States and Canada during Rosh Hashanah and Yom Kippur produced a total of $ 40 million in Israel Bonds, the largest amount ever subscribed during a High Holiday period since the inception of the Bond program.

Jewish Animal Slaughter Laws Upheld by Supreme Court

Jewish ritual slaughter which positions an animal prior to "the throat cut" by a method of hoisting and shackling has been declared humane and constitutional by the U. S. Supreme Court. Nathan Lewin, a constitutional lawyer and vice-president of COLPA (Comm. on Law and Public Affairs), prepared the brief.

Behind the SCENES at the U. N.

David Horowitz

It so happens that the very home area, Grand Rapids—Grand Haven, of President Gerald R. Ford is the site, the first in the nation, where families of non-Jews — all former Christians of various denominations — have turned to the Torah-faith and are today living by the laws of Moses, keeping the Sabbath, kashrut, and observing the holidays.

These families, all members of the United Israel World Union which commemorated its 30th anniversary last year in New York's Rodeph Sholom Temple, have their center and house of worship in this township of West Olive which lies between Grand Haven and Holland.

On Sabbaths and holidays, these new American Israelites — who maintain close liaison with the synagogue in nearby Muskegon and with its rabbi, Daniel Lowey, — assemble in their Center which is graced with a Sephardic Torah originating in India.

During a Succoth ceremony held by the group here several years ago— at which three flags were hoisted on the lawn of the Center, the flags of the U.S., of Israel, and of the World Union — some of America's outstanding rabbis hailed this group of newcomers to Israel's fold. In a special message, the late Rabbi Max Nussbaum, declared:

> *Deeply appreciate invitation to your flag-raising Succoth ceremony. Delighted to know you are now part of our ancient people and we embrace you wholeheartedly. Together may we live to see the day of redemption of Israel and salvation of mankind.*

President Ford, known as a genuine friend of Israel and the Jewish people, is a deeply religious person who in the spirit of the Founding Fathers, turns constantly for guidance to the Old Testament. During the swearing-in ceremonies, he opened the Bible to one of his favorite passages which reads: *Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all ways acknowledge Him, and he shall direct thy paths. (Prov.3:5-6)*

Thoughts at Hanukkah Time

Rita Berman

"I'm going to switch to being Kosher as soon as I've used up all the other food in my kitchen," announced a cousin of mine, who lives in New York state, recently.

I laughed when I first heard her story. It was being given to me second-hand from another cousin who had recently visited the one in New York. But then, after hearing why she had made such a decision, after thinking about her reasons, I stopped laughing. Because she is raising a family, my cousin, like many other parents, has found her way of life changing.

Subtly, and often without us being even aware of the change, our attitudes and behavior become shaped differently as a consequence of having children. We find ourselves doing things for them that we wouldn't do for ourselves alone. Things that perhaps we may not need but we think they do. In the process of bringing up children, in trying to instill "the right ideas" into their impressionable minds, how many of us can succeed in instructing what should be done, without finding it necessary to follow our own advice?

Thus it was with my cousin. Her five-year-old son was attending a strictly Orthodox nursery school, and now she had reached the point where she felt compelled to carry out at home the teachings her son was receiving at school. In order to back up what he was learning she was now willing to change her life style and perhaps even to inconvenience herself in running a Kosher kitchen.

On looking back I can see where my husband and I have made changes because of our children. For example, it was only last year that we joined a formal congregation in order to ensure that our two daughters became further aware of their religious ties and inheritance. I had not belonged to a congregation since I left my parent's home in England, some 18 years ago. My husband and I have lived in big towns and small, sometimes we attended services and sometimes not, we were sporadic about keeping in touch with other Jews. The need for getting together with other Jews appeared to be stronger in the small communities where few Jews were to be found. Perhaps if something is not readily accessible the desire for it becomes stronger.

We had first one daughter and then another. By the time we were living in Fort Collins, Colorado, our daughter Jessica was three years old, and Rebecca was one. I thought it would be nice for them to share in the Jewish holidays, but Fort Collins, a small town situated at the foot of the Rocky Mountain range, had a sparse Jewish community. And so one evening we drove over a hundred miles just to take our two little girls to a Hanukkah party. A party they don't even remember now.

As they grew older our children asked questions about life and death, about religion, Christians and Jews. We gave them the benefit of our personal interpretations, but the time came when they needed more, they needed exposure to qualified teachers and the temple environment. And so when we moved to Chapel Hill, we decided to join a congregation. We chose the Judea Reform congregation in Durham. It was a brand-new experience for our daughters and how excited they were to find children that they knew from grade school were also members of the temple school.

Now it became much easier for us to handle the pressure felt at Christmas. In the past it had been difficult for our children to understand why other people celebrated Christmas and our family didn't. The situation became even more confusing when some Jewish friends of ours put a Christmas tree in their house. Calling it a "Hanukkah bush" didn't evade the point that they were adopting the trimmings of a Christian holy day and I told my girls so.

I had explained that Christmas was not the same as Thanksgiving, the Fourth of July or any other American holiday. I told my daughters that it was a sacred holiday for Christians, just as Hanukkah was a holiday for Jews. Each winter we seemed to go through the same pressures and uncertainties, but eventually the day arrived when a store clerk who had asked Jessica "what do you want for Christmas?" received the reply, "we don't celebrate Christmas, we celebrate Hanukkah." The message was getting through.

Even the public school teachers became aware that our family was Jewish and encouraged the children to make Hanukkah cards instead of Christmas cards at school. When a school program was presented on religion and how some faiths celebrate Christmas I spoke to the pupils about why we observe Hanukkah. I displayed our candelabra and told how we celebrate this happy festival. For the past three years I have given the same talk to Brownie and Girl Scout troops. How my involvement grew was a surprise to me.

Another example of the way in which parents try to satisfy the child's needs comes to mind when I think about the young family who carpooled with us earlier this year. They came from a very small town in North Carolina and were living in Chapel Hill temporarily while the wife attended college and completed requirements for her master's degree. The two children stayed with her and her husband commuted back and forth to his job 500 miles away every week.

see next page

Practically the only time they had together as a family was on weekends, and yet despite the pressures of work, study, and travel, this young couple felt the necessity of involving their children in some formal Jewish teaching. Our friends, he of Jewish and she of Protestant upbringing, keenly saw the need of having their children acquainted with the history and basis of Jewish concepts. "This may be the only time our kids will ever have to go to a temple school—while they are young," our friend said. He could so easily have fallen back on the excuse that he'd only be in Chapel Hill a year so why bother. But he didn't.

So here we are, Gerry, Helen, and I, each in our own way trying to pass on values that we think are important. At the same time, however, we know that our children will become influenced by other people and other situations as they grow up. We can only guide them in what we believe is right and trust that when they are adults their way of life will include some of the ideals we ourselves cherish.

LESSING SOCIETY of Western Carolina University in Cullowhee, N.C.

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The year 1974 marks the 4th year of existence of the Lessing Society of Western Carolina University. Founded in 1971 in memory of the late Mr. Benjamin Lessing of Sylva, N.C., local businessman and Orthodox Jewish layman, the society has received many memorial and other contributions. To date, $294 in new books, including many on all aspects of Judaism, have been donated to the Western Carolina University Library in Cullowhee and to the Jackson County Public Library in Sylva.

In October, 1974, the Lessing Society provided the program for the Episcopalian high school Sunday youth group in Cullowhee.

Any information concerning the society can be obtained by writing the Lessing Society of W.C.U., Rt. 66, Box 20-S, Cullowhee, N. C. 28723.

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KNOWLEDGE . . . Knowledge brightens the world, as this candle now brightens this pool of light. Knowledge seeks out all the dark corners of the world, expels the shadows and brings in the light. Knowledge repairs the dams and the dikes. Knowledge lifts man and carries him through the sky. Knowledge takes man over the seas, and takes his voice and image through the air waves. "Happy is the man that findeth wisdom and the man that obtaineth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold." "Proverbs 3:13-14).

CHARITY . . . There is a great pleasure that comes to us when we have given of ourselves and of those things that we own. But while it is good to enjoy the pleasures of giving, we must remember that we do give in order to please ourselves. We give to help others, to find joy in the knowledge that when we have given, others have benefited. Having learned to give, we will want to give again, and we will want to give more. The real mitzvah, the real pleasure of giving, will teach us the true meaning of charity.

INTEGRITY . . . If we have integrity, we will keep our faith bright. If we have integrity, we will hold freedom dear; we will place courage high; we will respect love; we will give charity. If we have integrity, the Ten Commandments will be laws that we will serve every second of every minute of every day of every year To live a life without integrity is to live no life at all. "Behold, Thou desirest truth in the inward parts; make me, therefore, to know wisdom in mine inmost heart."

CHANUKAH

Chanukah means rededication, and the holiday itself represents the rededication of the temple that was dishonored by Antiochus IV in 167 B.C.E. and then restored by the valiant struggle of the Macabees. However, in a much larger sense, this occasion should be a rededication of all the things that we hold dear in our Jewish and American life. During this holiday, we light eight candles. The candles are lit on a succession of eight nights. The first night, we light one; the second night two; on the eighth night we light eight. This gives us an opportunity each day to rededicate each of the previous candles and to reaffirm the high qualities they represent. The eight candles represent in order, the following: faith, freedom, courage, love, charity, integrity, knowledge, and peace.

LOVE . . . We love our history and our religion. We love the feeling of health in our bodies and the cleanness of conscience. We love the purity of those things we think toward our fellow man, and we love to see someone we adore. We love the sight of a flag flying in the breeze. We love the color of flowers against a green lawn. God has given us the miracle of life, and we can enjoy it better if we love God for what He has given us and love the life that He has granted to us. "Thou shalt love thy neighbor as thyself."

FAITH . . . There is the faith we must have in God. The faith that we demonstrate by our conduct toward our fellowman. There is the faith we must have in our parents, and the faith they must have in their children. The faith that exists between student and teacher. Doctor and patient. The faith between a man and his wife. And finally, the faith of all people in each other.

COURAGE . . . We can have wonderful ideals, but they are meaningless if we do not have the courage to support them. We can have faith, but unless we have the courage to express it and stand up for it, it disintegrate. We can believe in freedom, but if we do not have the courage to live it or to fight for it, it will cease to exist. "Be strong and of good courage, be not afraid, neither be thou dismayed for the Lord, thy God, is with thee whither soever thou goest."

FREEDOM . . . We are blessed to have in our combined history names such as Moses and Macabees, Washington and Lincoln. We must bear in mind constantly all the people who came before us, who gave us the benefit of living as a free people. We should remember that freedom is not something that we selfishly cherish just for ourselves. We must be willing to help all people all over the world to be free. "I am the Lord, thy God, who brought thee out of the land of Egypt, out of the house of bondage."

GREETINGS

Let us pray to G-d that we be blessed with them.
The first, Faith.
The second, Freedom.
The third, Courage.
The fourth, Love.
The fifth, Charity.
The sixth, Integrity.
The seventh, Knowledge.
The eighth, Peace.
May the Lord bless you and keep you. May the Lord cause His countenance to shine upon you and be gracious unto you. May the Lord lift up His countenance upon you and grant you peace! Hear, O Israel, the Lord our G-d, the Lord in One.

[The words of this interpretation of Chanukah are those of Rabbi Richard Rocklin of Temple Israel, Charlotte. The layout was designed by the TIMES-OUTLOOK. The magazine wishes to thank Rabbi Rocklin for his work.]

SHOP TALK AT montaldo's

Sheila Fisher

Hey, Big Daddy, you can put a sparkle into Mama's eye that will out-shine the Chanukah candles! I've been SHOP TALKing at **Montaldo's** and believe me, their selections of treasures will take all the "wonder what she'd like?" out of your shopping. When it comes from **Montaldo's** . . . I'm sure she'll like it!

'Tis not the season to consider her needs — buy her something you know she would not go out and buy herself. Something like lingerie . . . alluring gowns and peignoirs of flattering colors and softly sensual fabrics, robes of cuddly quilteds, luxurious metallic brocades, embroidered silks, many with feather or fur trims.

Speaking of furs . . . whether it's a hat, boa, scarf, fling, jacket, coat, a fur-collared sweater or fur-lined gloves . . . it's fur, and Montaldo's has it, and she'll love it!

Leather items are IN this year. A leather coat, jacket, pants, skirt or handbag in earth tones, green, blue, and a flurry of other dynamic colors is bound to "light her fire."

Montaldo's Boutique Gift Salon is filled with delightful collections of silver and imported hand-painted trays and tables, lead crystal, cache pots, hostess servers, tureens, lovable porcelain animals and a host of items she'll "ooo and aaah" over.

Accessories such as crochet hats with matched mufflers, narrow belts, striking costume jewelry, glittery evening bags and beautifully packaged cosmetics and perfumes are personal items milady never has too many of, so feel free to treat her to some-of-each.

If your near-future plans include a trip to where the sun spends the winter or a posh ski resort, let **Montaldo's** Super-staff help you select a special something she'll enjoy traveling with or in. Like ?? Like luggage by *Lark* or *Halston,* like a couture party costume, like sun-fun wearing apparel, like bathing attire, like tennis or golf togs, like ski ensembles, like anything and everything you think she'd like!

Shayner meidlach, need I remind you that a little thoughtfulness can go a long way?! **Montaldo's** Men's Boutique Corner sports a boodle of sensational goodies for him. Like? Like *Bronzini* sweaters, dress and sport shirts, like a soft new velour robe or shave coat to replace that shabby old one, like *Dior* socks, like belts, neckwear, unique cuff links and tie tacks, and like many more interesting gadgets he may not own but would love to!

What more can I tell you? I can tell you that *Chanukah* commemorates the triumph of Judah Maccabee in right over might, religion over paganism. I can tell you that *Chanukah* is a joyous 8-night holiday of gift-giving. I can tell you that it's more blessed to give than receive. And, I can tell you it would be "blessed" to give her something you've chosen at **Montaldo's** all eight nights!

MONTALDO'S



All eyes are on that rhinestone-sparkled knit. "That" knit is dynamite! Slinky sleeves, very V'd neck, and a sleek, supple flow from there to the floor. A blend of 70% wool/30% rayon in dazzling white. By The Knit Group in 6 to 14 sizes. $138.

In both our Uptown and SouthPark stores.

Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

N. C. ASSOCIATION OF JEWISH WOMEN

WHAT CAN THE N. C. ASSOCIATION OF JEWISH WOMEN DO FOR YOU???

WHAT CAN YOU DO FOR THE N. C. ASSOCIATION OF JEWISH WOMEN?



Mrs. Fannie Stein



Mrs. Sadie Schafer

HONORARY MEMBERS OF N.C.A.J.W.

Mrs. Kalman Stein—220 Rittenhouse Place, Apt. 10, Philadelphia, Pa.

Mrs. C.M. Avery—Oak Manor Nursing Home, Wayne Memorial Drive, Goldsboro, N. C.

Miss Birdie Cohen—314 N. John Street, Goldsboro, N. C.

Mrs. Charles Weil,—1608 St. Andrews Road, Greensboro, N. C.

Mrs. Sig Schafer—P.O. Box 10812, Raleigh, N. C.

Mrs. Henry Bear—Oleander Court Apts. F-8, Wilmington, N. C.

Mrs. Sadie (Irving) Bear Grinberg—37 E. 64th Street, New York, N. Y.

Mrs. Elmer Oettinger—219 Broad St., Wilson, N. C.

November 7, 1974

Dear Friends,

As we approach our holiday of "Festival of Lights" may we remember the miracle of that event and strive even more diligently to keep our Judaism ever shining in our hearts and eyes.

At our Annual Convention held in Charlotte this past Spring, our members voted to honor our Charter Members of the North Carolina Association of Jewish Women by making them "Honorary Members of the North Carolina Association of Jewish Women." I have advised all surviving members of this and have received the warmest letters from these ladies telling me how much the Association has meant to them and how they appreciate our honoring them in this manner. I am listing the names of the women who are now Honorary Members (see below). We asked for photographs, if they were available, and we were fortunate enough to receive two. One from Mrs. Fannie Stein, and the other from Mrs. Sadie Schafer with her great-grandson. I am sure these ladies would appreciate having a note from some of you who remember them from the past and their good work so their addresses are listed on this page.

To our Honorary Members, our deepest thanks and devotion to you for all the hours, love and support you have given to keep our Association a vital and working organization.

During the past week I was visiting in Gastonia, Asheville, Winston-Salem, and Greensboro and I tried to inspire some of our women to get active with work, suggestions and ideas for our Association, and to also send in the $ 5.00 dues. Please try to get these in during the month of December when you are paying your other obligations to finish up the year. Our dues have not been coming in as rapidly as we would like and need. Thank you in advance for your cooperation in this respect.

Sincerely,
Judy Sutker
President

Mrs. Abe Garmise
706 Dogwood Dr.
Gastonia, N. C. 28502

I wholeheartedly support the activities of the NCAJW, and I enclose $5.00 for my membership.

Name _____

Address _____

City _____ State _____ Zip _____

So What's New?



Mrs. Martin Morris Friedman

WINSTON-SALEM
NORTH CAROLINA

The wedding of Miss Eileen Sue Brown to Mr. Martin Morris Friedman was held on Sunday evening, September 1, 1974 in Temple Emanuel. Rabbi Barry R. Friedman officiated at the candlelight ceremony.

The bride is the daughter of Mr. and Mrs. Donald Brown of Winston-Salem and the bridegroom is the son of Mrs. George Goodman of Rockmart, Georgia and Mr. Stanley B. Friedman of Macon, Georgia. Miss Darcy Beth Brown, sister of the bride was maid of honor and Mrs. Jeffery A. Brown of Atlanta was matron of honor. The groom's brother, Mr. Michael A. Friedman of Atlanta was best man.

Mrs. Friedman, now a senior at Georgia State University in Atlanta, is majoring in business administration.

Mr. Friedman holds a B.B.A. degree in Real Estate from the University of Georgia. He is a member of the Georgia Real Estate Commission and is employed by Powell & Company in Atlanta.

Following the ceremony, the bride's parents were the hosts for a dinner and dance reception at Tanglewood Country Club.

After a honeymoon trip to Disney World, Florida, the newlyweds now reside in Atlanta, Georgia.

KINSTON
NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Thanks and congratulations to Mr. Sol Schechter for his twenty-eighth (28) year of service as president of Temple Israel.

Rabbi Max Selinger and family took part in the Wildacres annual Rabbinic Retreat. They visited Miss J. Rappaport and Mrs. E. Pearson.

Congratulations to Mr. & Mrs. Yehuda Smolar on moving into their new home. Yehuda recently became Vice-President of North Carolina B'nai B'rith.

Mrs. M. Selinger and Miriam served as volunteers at the camp for retarded children.

Julie Gintis has won an award in political government; Rickie Sandbank and Allen Kass were recognized for their work in the drama club.

Miss Pam Taylor became President of the Jewish Youth Club at ECU.

Mr. Gerald Crane was active in the city of Greenville Bicentennial.

Thanks to Mrs. L. Sailer and Mrs. A. Traub for preparing the Sisterhood sponsored refreshments for the religious school outdoor Sukka party, which was a great success. The teachers and children who built and decorated the "Sukka on the Green" accomplished a desirable goal in a beautiful manner.

After services on shabat of Sukot, Rabbi and Mrs. Selinger offered to the congregation a mini oneg shabat in the form of a large challa.

B.B.Y.O. had a meeting in Wilson, N. C. which was well attended by our Kinston and Greenville youth.

Mrs. Hannah Bekerman was the guest of honor at a shower for her expected baby. Mesdames Ann Traub, Debbie Smolar, and Janice Berkman were hostesses. The Bekermans were blessed with a 7lb. daughter, Rosalyn Tzivia.

Rabbi Max Selinger gave the invocation at a "Service of Thanksgiving and Dedication" for the 200th Anniversary of the city of Greenville.

Ms. Sharon Pearson was elected president of her class in pharmacy at Samford University in Birmingham, Ala.

Ms. M. Chused and Ms. Sol Schecter attended a Hadassah luncheon in Wilmington, N. C. Youth Aliyah was highlighted.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Mrs. Eleanor Podorzer, Correspondent

The Community Thanksgiving Service was held at Temple Beth El on Thursday, November 28, at 11 a.m. Rabbi Stanley Skolnik delivered the sermon, Rabbi Richard Rocklin and Cantor Frank Birmbaum participated in the service with Rabbi Jackofsky and Cantor Brown.

The first meeting of our new adult study group under the direction of Rabbi Jackofsky took place at the home of Alan Friedlander on Sunday, November 10 at 8 p.m.

The subject of the First Tuesday Get Together held November 5 was "Wives on the Move." Natalie Cohen discussed the commitments and complications of wives in our mobile society.

This month the Senior Youth Group installed their officers for the coming year. They are:

President:	Jill Habbaz
Vice-Pres:	Wendy Yudell
Secretary:	Cary Bernstein
Treasurer:	StuartLippman
MAFTY Rep:	Julie Rosenbaum
Sgt. of Arms:	Robbie Nabow
Historians:	Phil Bernstein
	Daniel Pransky

Our Sisterhood Meeting was held on the evening of November 4 at 8 p.m. The V.I.P.'s of District 8 visited with us after addressing our Board that evening.

The Sisterhood is planning an Attic Sale to be held Tuesday December 3th through Thursday December 5th.



Steven Jay Smiley

Steven Jay Smiley is the son of Dr. & Mrs. Gary R. Smiley of Chapel Hill. His Bar Mitzvah took place on Saturday morning, October 12, with Rabbi Efraim M. Rosenzweig of Judea Reform Congregation officiating. Steven is the grandson of Mr. & Mrs. Harry Smiley of Spartanburg, S.C., and Mr. & Mrs. Irving M. Margolis of Williamston, N. C. Relatives from far and near came to Chapel Hill for the happy occasion.

B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women met in square table fashion over coffee, tea, and sweet cakes on November 6th at Temple Israel. Our highlight for the day was Norma Skolnick, the wife of our new Rabbi Skolnick of Temple Beth Shalom, presenting seven book reviews.

1. **The Oath** by Elie Wiesel
2. **My Life as a Man** by Philip Roth
3. **The Obsession** by Meyer Levin
4. **Notes on an Endangered Species** by Mordecai Richler
5. **The Agunah** by Chaim Grade
6. **Sheila Levine is Dead and Living in New York** by Gail Parent

The character Sheila was portrayed by Vicky Silver and Norma Skolnick took the part of Mother, introducing a small segment of the novel, **Sheila Levine.**

7. **Fear of Flying** by Erica Mann Jong

Also a small segment of the book was read by Norma and Vicky.

The reviews stimulated some good reading for the long winter months ahead.

Joan Laurie is helping B'nai B'rith Women to sell whistles for women's protection. The local police are alerted to the shrill sound which it produces.

A.D.L. presented "Dolls for Democracy" on TV 42 at 10:30 on October 28th. Each character doll stands for a segment in history.

The Senior Women are finishing a new patch-work quilt for their raffle.

B.B.Y.O.'s enjoyed a weekend Winter Cultural Event late in November.

We wish you a Happy Chanukah!

WILSON

NORTH CAROLINA

Mrs. C. Toby Leff, Correspondent

In Wilson, our small congregation has been busy in a big way. The High Holy Day Services were conducted by Mr. Amiel Ungar, a graduate of Yeshiva University, and presently in the doctoral program at Colombia University in New York. Simchas Torah was celebrated with all the children in the community gaily waving flags.

After remaining dormant for twelve years, the Temple Sisterhood was reactivated last year. We enter our second year with Mrs. Jay Sara serving as president. A small but enthusiastic group, we held several successful events last year and are well underway for the coming year.

Our Temple children are participating in the community wide Trick or Treat for Unicef project sponsored by the local church council.

We were saddened by the death of Mr. Ralph Hanchrow of New Rochelle, New York, the father of Joe Hanchrow. Joe's mother, Mrs. Sarah Hanchrow has been welcomed to Wilson as a newcomer.

Congratulations to Jack and Shirley Freedman on Ira's graduation from high school and to Charlie and Iney Barker on the graduation of Larry from high school, Jay from college, and a new granddaughter born to their daughter, Harriet Plotkin of Richmond, Virginia.

GASTONIA

TEMPLE EMANUEL

Mrs. Gerard Marder, Correspondent

Dr. Gerard Marder of Gastonia, N.C. was elected President of the North Carolina Pediatric Society at its annual meeting in Pinehurst.

Dr. Marder has been a practicing pediatrician in Gastonia for the past 18 years. He received his medical degree at Duke University and his pediatric training at its Medical Center. He is a member of Gastonia Pediatric Associates, P.A.

He is married to the former Naomi Cooley of Asheville and they have three children.

Dr. Marder is the son of Mrs. Frank Marder of Asheville and the late Mr. Marder.

WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Miss Louise Farber, Correspondent

Our student rabbi, Arnold Fertig, commutes every other week from Hebrew Union College, Cincinnati to Temple Emanu-El, Weldon. Mr. Fertig conducts religious services, teaches the children on Saturday and Sunday. The adult class meets each Saturday evening in a member's home in the three towns our Temple serves. We have had unusually large attendance and we are using the **Jewish Catalogue** by Richard Siegel, Michael and Sharon Strassfeld for study and discussion under the leadership of Mr. Fertig.

We want to compliment Miss Janet Hough, editor of the *American Jewish Times-Outlook,* for the October issue. The cover was a photograph taken in Israel by Henry Farber, son of Mr. and Mrs. Morton Farber of Weldon, which was given special treatment by the *Times-Outlook* staff. Henry also contributed an article which told of his daily activities at an archaeological dig at Tel Beersheba.

Louise Farber is a patient at the Richmond Eye Hospital undergoing surgery. Josephine Freid has returned home after surgery at the Wilson Memorial Hospital. We wish both a speedy recovery.

Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
ASSOCIATION
OF JEWISH MEN



ANNUAL MEETING

The Eighth Annual Meeting of the North Carolina Jewish Home was enjoyed by the 160 attendees, many who traveled several hundred miles to participate in the business and social activities that are spawned by activities of this type. 'Tho only nine RSVP cards were returned, Hostesses and Staff ably handled the overflowing crowd.

The following members were elected to the Board of Governors:

Mr. Philip Datnoff, Hickory
Mr. Seymour Levin, Greensboro
Dr. Morton Pizer, Raleigh
Mr. Robert Silver, High Point
Mr. Stephen Sutker, Charlotte
Mr. Archie Kottler, Greensboro
Mr. Philip Michalove, Winston-Salem
Mr. Albert Schneider, Taylorsville
Mr. Nathan Sutker, Charlotte
Mr. A.E. Witten, Gastonia

Progress reports relating to the new wing and a treasurer's report completed the business portion of the meeting.

Mrs. Dorothy K. Heyman, M.S.W., Duke University Department of Gerontology, presented an informative address on the"Future of the Aging and the Aged."

A delightful reception was prepared by the Home Dietary Department with the cooperation of the Hostesses from Winston-Salem.

The Co-Chairmen, Mrs. Ira Julian and Mrs. Mollye Freedman, skillfully participated as usual.



Mrs. Sam Freedman, Co-Chairman of the Day with Mrs. Ira Julian, kept the meeting flowing with her introductions.



Philip Michalove presents the treasurer's report while Mrs. Freedman and Dorothy Heyman, the keynote speaker, listen attentively.



Mr. Ellis Berlin proudly displays the "bird of peace" which he won. Judy Sutker, President of the N.C. Jewish Women, looks on.



The annual meeting is a social as well as a business function for the ladies.

OUR GIFT SHOP

They have done it again. Through your help and cooperation and the devoted dedication of the Gift Shop Committee of Winston-Salem, Mrs. Abe Brenner and Mrs. Ellis Berlin, Co-Chairmen, were able to contribute $ 1,500.00 to the Home as proceeds from the Gift Shop. These wonderful ladies have contributed a total of $ 8,500.00 to the Home during the short existence of this committee. For this, a special commendation is in order.

Your support of the Gift Shop serves a multi-purpose function. The funds are used to help defray the deficit created by those residents and families who are unable to pay the full cost of their care. You, therefore, help the less fortunate; you supply a necessary "store" where the residents and staff can purchase sundries; you stimulate our volunteers; and you can purchase items found in the best of gift shops and department stores at competitive prices.

Support our Gift Shop so we can support our residents and their Home. Your support helps all.

VOLUNTEERS — Where are YOU?

The cooperation from the volunteers of High Point, Greensboro, and Winston-Salem has been outstanding. As the years go on and activities with the routine expansions of the Home develops, so does the need for new volunteers and activity programs.

Our Elders need, not only those who have previously participated and are active volunteers, but the many new faces that will help bring the community to the Home.

Many of the enjoyable activities that need to be amplified are projects of "Follow through Activities:" Garden Club, Rhythm Band, Reality Orientation, discussion groups, newsletters, religious activities, letter writing, craft and creative activities, internal and external transportation, service projects, sewing and mending, library activities—the list is endless.

Pick your area of interest and enjoy a labor of love. Contact the Director and become involved.



Fair Time by Vincent Smith, Manager, Occupational Therapy

Our residents heed the call to participate in the annual Dixie Classic Fair in Winston-Salem. Whose hearts are so leaden that they cannot feel the excitement? Who among us does not have memories of similar events? The crowds, the exhibits, the barker's cries! What memories!! The Residents of the North Carolina Jewish Home are no exception.

Our Residents, young at heart, always being aware of the calendar and the number of hours in the day work their hearts out to beat the deadline. We will, they say, have our entries finished in time.

The Senior Citizens Division has seen our Residents handmade items each year in this County-wide competition. We have done well, always taking our share of awards, frequently the lion's share. This year we are justly proud. Our Residents "ran away" with 13 ribbions, including a first and a second place cash award.

Pictured above are the Trophy winners. They are Mesdames Rosenfeld, Mackover, Kottler, Jahn, Rappaport, Zubrin, Datnoff, and Mabel.

The "Champs," some multi-winners, are: Mrs. Sara Adler, Mrs. Anna Datnoff, Mrs. Anna Gruber, Mrs. Elise Jahn, Miss Jennie Kottler, Mrs. Sam Mabel, Mrs. Rose Mackover, Miss Josephine Rappaport, Mrs. Lillian Rosenfeld, and Mrs. Edith Zubrin.

Another highlight of this event was the trip to the Fair by many of the Residents who were ably assisted by the Social-Recreation Department.

The ending of the Fair does not mean a slowing down of activities or interests. The Social-Recreation Department is always active—serving the Residents in every conceivable area.



New Building Progress Report

The new wing is now about 45% complete. The exterior is completely bricked in, the roof is in place and windows are being installed. Raw interior work is well underway. Stairwell preparation, air conditioning ducts, various conduits, piping and partition preparation has begun. The construction is on schedule at this time and the contractor states that it could be completed by spring.

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions to the Home from October 5 to November 5, 1974.

IN MEMORY OF:

MRS. MADOLYN BLUMENTHAL: Washington Camp No. 75, Patriotic Order Sons of America, Mr. and Mrs. Harry Jacobs
MOTHER OF MRS. LOUIS COOPER, Mr. and Mrs. Jack Sosnik
MRS. DOROTHY COLEMAN, AUNT OF MRS. MAURICE NEIMAN: Mr. and Mrs. Sidney Levin
MR. MEL COHEN: Mr. and Mrs. Myron Slutsky
FATHER OF MRS. ANN DUMONT: Mr. and Mrs. Stanley Taylor
MRS. BESSIE EPSTEIN: Mr. and Mrs. Ludwig J. Guthmann, Mr. and Mrs. David Marcus
MR. SAM HACHFIELD: The Hahns
MR. RALPH HANCHROW: Mr. Will W. Woodard, Jr. (C.L.U.)
MR. A. H. HOLTON: Miss Bess Schwartz, Miss Edna Schwartz
MRS. IRVING HOROWITZ: Mr. and Mrs. Samuel Shavitz
MRS. DOT KOHN: Mr. and Mrs. Sydney Hartnig
MR. HOWARD LEBANE: Mr. and Mrs. Arthur Cassell
MRS. BELLA LEBLANG: Lill Herman, Elizabeth J. Morrison, Mr. Jack Tenebaum, Mrs. Harry S. Kolman, American Legion Auxiliary Unit #55, Mr. and Mrs. Richard P. Willard, Mr. and Mrs. Carl J. Thompson, Jr., Mrs. J. Marvin Brown, Mrs. L. C. McCleary
JACK LEVINE: Mr. and Mrs. M. B. Kamsler, Mr. and Mrs. Louis Steine
FRANK MARDER: Mr. and Mrs. Myron Slutsky
BROTHER OF IRVING MILGREN: Mr. and Mrs. Harold Belinsky
MR. IKE ORNOFF: Mr. and Mrs. Lee Ray Bergman
MR. RALPH RABINER: Mrs. Sara Schreiber, Helen Markowitz
MRS. NETTIE RICHTER: Col. and Mrs. Robert Campbell, Mr. and Mrs. J. E. Poe, Mr. and Mrs. Joseph Ingram, Mrs. Samuel Leyton, Mr. and Mrs. R. B. Jordan, III, Dr. and Mrs. G. H. Armstrong, Mary Anne Nichalson, Dr. and Mrs. Wilfred J. Finegold, Worthwhile Club, Ellen R. Hamlett, Mr. and Mrs. Harvey Harris and family, Mr. and Mrs. B. W. Safrit, L. W. Henderson, Jr., and officers of the North Carolina National Bank, Mrs. Elias T. Haywood, Mrs. Harry Richter, Mr. and Mrs. Don A. Evans, Mrs. R. R. Evans, Mrs. W. W. Jordan, Jr., Mr. and Mrs. Howard Mask, Mrs. Katie Rankin, Dr. and Mrs. Vernon L. Andrews, Mrs. Arthur Goodman, Mr. and Mrs. Al Levine, Mr. and Mrs. Al Segal, Mrs. Harry L. Schwartz, Mr. I. D. Blumenthal, Miss Mary Carroll Boone, Miss Elizabeth Boone
MR. MORRIS ROSEN: Mr. William Lippman
MRS. TILDA SILVER ROSEN: Mr. and Mrs. Harry Jacobs, Mr. and Mrs. Harold Belinsky
MRS. ARTHUR SANDBANK: Mr. and Mrs. Bernard Davis
LEAH GLANSTEIN SANDBANK: Mr. and Mrs. Jerome Kaminski
MRS. NETTIE WEININGER: Mr. and Mrs. Harry Jacobs, Mr. and Mrs. Arthur Cassell, Mr. and Mrs. Arnold Cherson

IN HONOR OF:

MR. PHIL DATNOFF: Hickory Jewish Center

CONGRATULATIONS

MR. AND MRS. MICKEY SCHWARTZ ON BIRTH OF GRANDSON: Mr. and Mrs. Sam Shavitz

HAPPY ANNIVERSARY

MR. and MRS. EDWARD LEYTON (54th):
MR. and MRS. HAROLD BELINSKY

HAPPY BIRTHDAY

MR. HERMAN COHEN—85th BIRTHDAY: Mr. and Mrs. Stephen Sutker, Mr. and Mrs. Nathan Sutker
MR. AL GOODMAN: Mr. and Mrs. Ethal Bernstein
MRS. ETHAL GOODMAN: Mr. and Mrs. Lewis Bernstein
MR. JEROME LEVIN: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Stephen Sutker
MR. WILSON LEWITH: Mr. and Mrs. Lewis Bernstein
MR. NATHAN SUTKER: Grandchildren Benjy and Marissa, Mr. and Mrs. J. B. Frazier

SPEEDY RECOVERY

MRS. JOE BARR: Mr. and Mrs. Harry Jacobs
MR. ARTHUR CASSELL: Mr. and Mrs. Harry Jacobs, Mr. and Mrs. Harold Belinsky
MISS BEATRICE CORWICH: Mr. and Mrs. Samuel Shavitz
MR. BEN GOLDSMITH: Mr. and Mrs. Nathan Sutker
MRS. JENNIE GROSS: Mr. and Mrs. Nathan Sutker
LEONARD KAPLAN: Miss Bess Schwartz, Miss Edna Schwartz
MISS JENNIE LAND: Mr. and Mrs. Arthur Cassell
MR. EDWARD LEYTON: Mr. and Mrs. Arthur Cassell
MRS. DAVID NABOW: Mr. and Mrs. Nathan Sutker
DICK SWARTZBERG: Mr. and Mrs. Harry Jacobs

WELCOME!
MAY YOU ENJOY A LONG HAPPY HEALTHY LIFE:

IRENE L. WEINSTEIN

HAPPY BIRTHDAY!
MAY YOUR NAME BE INSCRIBED IN THE BOOK OF LIFE WITH HEALTH AND HAPPINESS

Tillie Davis
Rose Doctor
Bertha Ehrenreich
Frances Kohn
Frieda Kronstadt
Jennie Kottler
Nettie Weininger

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NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home** 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
_____	_____
_____	_____
_____	_____
Zip_____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**
P. O. Box 38, Clemmons, N. C. 27012

CRAFT SHOP

GIFTS FOR ALL OCCASIONS

Handmade by Residents

NORTH CAROLINA JEWISH HOME

Stocking Caps. Colorful hand knit woolen caps in solids and stripes. Fit all head sizes			$2 50 up
APRONS Gay prints and lively solids			
Apron—ill.	$1.50	Cobbler's style	$2 50 up
Bib Aprons	$2.50	Tea Aprons	$2 00 up
ART OBJECTS			
LINGERIE BAGS. Luxurious Lingerie & Stockings Bags			$1 00 up
Tote Bags several sizes			$1 50 up
Ceramic Pieces			$2 00 up
Copper Tooled Bookends and Plaques			$4 00 up
Lovely Hand Embroidered Handkerchiefs			$.75 up
ALSO: Children's Dresses, Jumpers.			

Call Mr. Smith (919) 766-6401

A separate application should be completed for each individual.
Please forward to a friend if you have previously paid your dues.

MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services for our aged residents through participation.

Member: $ 25.00
Patron: $ 50.00
Founder: $100.00

Name _____
Address _____
City _____
State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

REMEMBRANCE CHAIRMAN

ASHEVILLE
Mrs. Benson Slosman
CHAPEL HILL
Mrs. Gary Smiley
CHARLOTTE
Mrs. H.J. Nelson
DURHAM
Mrs. Sam Freedman
FAYETTEVILLE
Mrs. Nettie G. Mattox
GASTONIA
Mrs. Max Bennett
GOLDSBORO
Mrs. Herman Levin
GREENSBORO
Mrs. Cyril Jacobs
HICKORY
Mrs. Theodore Samet
HIGH POINT
Miss Bess Schwartz
KINSTON
Mrs. Morris Heilig
LUMBERTON
Mrs. David Weinstein
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Mrs. Herman Leder
WILLIAMSTON
Mrs. Irving Margolis
WINSTON-SALEM
Mrs. J. S. Robin
MYRTLE BEACH, S.C.
Mrs. Hy Levine

Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N. C. 28211

The Winter Solstice

Rabbi Martin M. Weitz, Ph.D., D.D., D.H.L.
Rabbi, Temple of Israel, Wilmington, N.C.
Resident Lectureship & Director of Judaic Studies,
University of North Carolina at Wilmington

"The Winter Solstice" — December 21 is the shortest day and the longest night in the calendar of man. It is the seed-bed of his deepest fears and greatest hopes, because of the shadow-long night, because the sun was at its lowest ebb. Primitive religions helped Mother Nature and Father Time along and tried to resolve this dilemma by festivals of light in one form or another. The Saturnalia of the Romans centered about the "Winter Solstice" to impart strength to growing things latent in the winter-night. Greeks as well as Romans, Persians as well as Mithraists, shared different observances in a common observation of the sun's return to strength, directly after the "Winter Solstice." The Jewish "Festival of Lights" and the Christian "Day of Nativity" also suggest this endless search for light in a world of darkness, the solving of crises in a balance of forces.

"The Winter Soltice" suggests a balance of forces that may harvest light out of darkness and yield strength beyond weakness, even as the philosopher-poets phrase it, "Yea, though I stand on a heap of wreckage, I may touch the stars" or "I love the stars too deeply to be fearful of the night. . . "

What are current "zones" where Religion at its ablest and bravest may throw a bridge of the spirit across the "No Man's Land" of contemporary crisis, even as the "Winter Solstice" throws a torch of light across the year's deepest and longest night of darkness? . . .

As darkness makes way for light in the "Winter Solstice" so the "No Man's Lands" may become "Zones of Safety," by the synthesis rather than antithesis of seeming opposites, by closing gaps of conflict, as much as possible, and bridging them with cooperation, by surrendering "either/or" to new priority of semantics in the landscape of language and for new values in human fellowship.

This balance may be sought and wrought first in striving for a synthesis of Faith and Health, of Religion and Psychiatry, so there be not a latent truce but a potent peace by them, a partnership to serve both better.

Religion in general may do much to undo the yoke of guilt, to re-interpret "sin" as *CHET ("miss the mark")* for modern man to free us from creeping clinging infantile inferiorites and inadequacies, to create a climate for a spiritual *Shmitah,* a religic-therapeutic "statue of limitations," a kind of Sabbatical leave for sorrows, guilts, frustrations, which we often try to drown only after they have learned to swim.

Varied are the interpretations in a bridging of Religion and Psychiatry. The pathway across "no man's land" could be prepared with Psychiatry as a bulldozer, to cleanse and remove the debris, while Religion could be as the concrete-mixer, with dependable fill-in of material for the precious traffic of life.

There is indeed world-wide need for much less anxiety and much more faith . . . Luminous sentences from the Bible are equal to any modern prescriptions for mental health, as from the *Book of Proverbs: If there be worry in the heart of man, let one talk it away; yea, a goodly word will even make it glad.* The *Book of Psalms* anticipates modern Psychiatry when it intimates: *When I kept silence, my bones wore away through my groaning all the day long. Then I acknowledged my sin unto Thee, and my iniquity I have not hid. I said I will make confession concerning my transgressions unto the Lord, and Thou forgavest the inquity of my sin.*

The Journal of the American Medical Association some years ago emphasizes that "Today, medicine and religion are drawing together more closely than ever before. No longer as in the past, do the doctor and the clergymen find themselves in competitive roles. Instead the men in white and the men in black are aware of a relationship between faith and health." The great physician, Sir William Osler, once asserted: "Nothing in life is more wonderful than faith — the one great moving force we can neither weigh in the balance nor test in the crucible." The *Book of Proverbs* synthesizes all this effort to balance Faith and Health in a simple "prescription for life:" *For as one thinketh in his heart, so is he.*

Our second "zone of safety" — for more cooperation and less conflict — is in a Balance between Individual and Family. Indeed we might paraphrase a contemporary Prayerbook á la the Sabbath with, "Even as Israel has preserved the Family, so the Family has preserved Israel." In order to have the family survive and revive in the Atomic Age, religion in general may aid the family by stabilizing it on new terms even as on old values; by helping form institutes for marriage-counselling in our colleges,

as well as teaching adequate sex education competently in all levels of interest, as well as in our high schools; by dealing intelligently with such new phenomena as "going steady," "bird doggins," and other juvenile experiences; by advocating single standards of morality for men and women; by laboring for uniform divorce laws throughout the country and in all other matters, so that the family will be a preserving force not only for morality but for faith in itself in the Atomic Age. Marriage would not merely be a biologic mating, or a psychologic accomodation, or an economic partnerhip, but even more, a relationship through life as well as well as for life, sanctioned by the state and sanctified by religion.

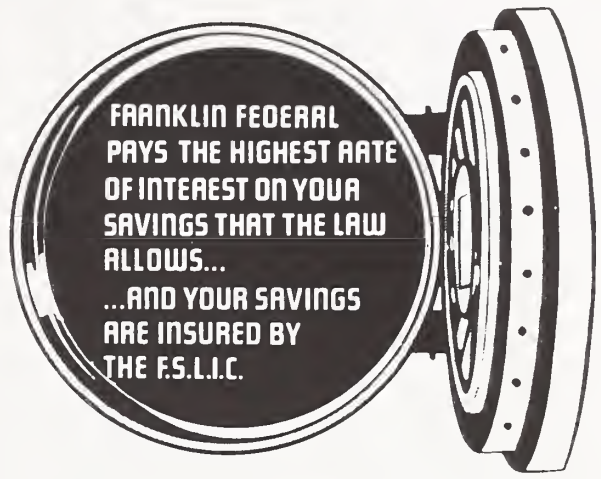
A final zone, for which Faith may point a new way, is in the Struggle of East and West. Religion may be as a lighthouse serving all points of the compass. We may live to see the ultimate reality in the cycle from War to Peace.

In quietness and in confidence shall be your strength . . . If you confide not, ye abide now . . .
are echoes from the Prophet of Peace, Isaiah.

As an Albert Einstein at the end of days, and a Leo Baech, upon liberation from a concentration camp, we, too, may share their unspoken meditations:

For those that have mud on their feet, let us remove that mud. . . for those that have blood on their hands, let us cleanse that blood . . . for those that have fears in their hearts, let us remove those fears . . . for those that have tears in their eyes, let us dry those tears . . .

Thus we blend Faith and Health, fuse Individual with Family, balance the Rural with the Urban, and bridge — through force of spirit rather than spirit of force — even East and West . . . even as the "Winter Solstice," because of the length of its outer night, makes men shine with a profound inner light. . . A Happy New Year — without fear. . .



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'Kazablan' From Israel Is a Musical Delight!

Kazablan, the acclaimed English-language musical from Israel, will begin a limited Hannukah engagement in Charlotte on Sunday, December 8th at the Visulite Theater, 1615 Elizabeth Avenue. Showings at 2 p.m. and 8 p.m. will continue through December 12. All performances will benefit the North Carolina Hebrew Academy .

Yehoram Gaon, one of Israel's most popular folk singers and entertainers heads the film's large cast. *Kazablan* is a contemporary story filmed in the picturesque old Jaffa quarter of Tel Aviv. It has been nominated for two Hollywood Golden Globe Awards.

Tickets are $ 3 for adults and $ 1.50 for children under 12 years old. Special showings other than the scheduled ones can be arranged for groups by calling theater owner Robert Schrader at Piedmont Promotions and Booking Service, 375-3734. Teen-age groups can purchase discount tickets for $ 2.50 at the box office if their advisers notify Mr. Schrader prior to the preformance.

Money raised through the showing of *Kazablan*, sponsored by Horim v'Morim parent-teacher association, will help finance the first phase of an audio-visual learning center at the Academy. The initial purchase for the center will be "software" – taped instruction of particular value in learning Hebrew, as well as English subjects.

* * * * * * * *

Hebrew Academy Accepts Applications for 1975-76 Year

Parents who plan to enroll their children in the N. C. Hebrew Academy of Charlotte for the 1975-76 school year may apply for admission now, announced Dr. Gerson Asrael, chairman of the school's recruitment committee. Inquiries regarding application can be sent to Dr. Gerson Asrael, 6805 Trenton Place, Charlotte.

Children from 5 to 12 will be accepted in the ungraded, Solomon Schecter day school. The Academy, in its fourth year, is certified by the United Synagogue of America, N. C. Department of Public Instruction, and Southern Association of Schools and Colleges.

* * * * * * * *

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CIRCUIT RIDING RABBI PROGRAM

Rabbi Reuben Kesner

The Torah was held aloft in the circuit communities with joy and pride during the Simchas Torah hakofos. The singing and hand-clapping brought us back to the book of Genesis with unexpected excitement and unanticipated fervor. It marked another of the many memorable circuit events. This rabbi restrained himself as he thought of the annual Simchas Torah street festival in Moscow directly in front of the Great Synagogue. This rabbi also wanted to head out the door into the open air and sing the songs of a people in love with their G-d and to dance with its most cherished possession.

A new Torah was purchased by members and friends of Temple Emanu-El, Myrtle Beach, and dedicated on the eve of Simchas Torah which multiplied the exhilaration of the occasion.

It is always a time of blessing when a new family joins the synagogue. The welcome mat was extended to the Martin Paul Eders who are now listed on the roster of Whiteville's Beth Israel Center. Martin is a student at Southeastern Community College, and his lovely wife, Hazel, is employed by Waccamaw Bank. A rabbi's joy is the addition of two children, Sissy and Robert, to the Center's Religious School.

The Lumberton community celebrated gloriously the Bar Mitzvah of Aaron Steven Weinstein on Friday and Saturday, October 25-26. Aaron will long remember the number 13 — the age of his religious maturity. Friends and relatives arrived from distant parts to welcome him to the fold and to join in the glowing *naches* of his grandparents, Mr. & Mrs. Dave Kulbersh of Columbus, Georgia, and his grandmother, Mrs. Max Weinstein of Lumberton.

The Adult Study Groups of the Southeast Circuit are employing the text, A **Guide to Jewish Knowledge**, by Pearl and Brookes, in their pursuit of Jewish life and lore. Participation is open to all who strive to know: Lumberton, Thursdays at 7:30p.m.; Whiteville, Wednesdays at 8:00p.m.; Wallace, Mondays at 8:00 p.m.; Myrtle Beach, Sundays at 7:30 p.m.

At the annual Lumberton Chamber of Commerce dinner meeting in October, the outgoing President, Arthur Shain, was feted. Guest speaker was Senator Sam Ervin and the circuit riding rabbi offered the invocation.

A son born to Captain and Mrs. Louis Morris of the Myrtle Beach Air Force Base brought the Jewish Community of Myrtle Beach together for the ceremony of circumcision in late October.

Early in November this same community reveled in the 55th wedding anniversary of Mr. and Mrs. Joseph Pompan.

This rabbi is ever made proud by the permanence and steadfastness of the Jewish responsibility assumed by his Bar Mitzvah youth. When, one week evening recently, we asked a certain young collegiate if he would join us in a 136 mile journey to be a tenth man, his readiness to assist was immediate. What else can a rabbi do but *shep naches* from his young men who are asked at thirteen to carry forward the principles and practices of Judaism, and at twenty they stand ready to continue to carry through the responsibility they earlier assumed. "Thank you, Marty Mann, you are a blessing."

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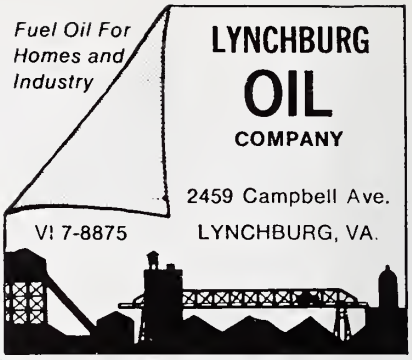
from page 3

fulfilled. And since then, the Arab countries have abandoned the Palestinian refugees to the mercies of the United Nations, and have used these hapless souls as political pawns, spawning terrorism and guerilla activity in Israel and elsewhere on the globe. They have violated every known standard of human decency.

By granting its rostrum to the Palestine Liberation Organization which has vowed to destroy one of its member nations, the United Nations is indulging in the same type of activity as did the League of Nations when it permitted Italy to annex Ethiopia in the thirties. The League of Nations foundered in impotence in the face of aggression, letting loose the forces that produced World War II. The United Nations today has participated in the same kind of sell-out.

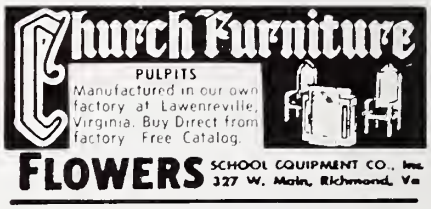
If the United Nations honors the aggressive claims of the P.L.O. and the tactics used to advance them, it will signal the Arab states, the Communist bloc and non-aligned nations, that their neighbors are fair game in a world-wide grab of resources and power. We hope the delegates will see that if Israel, and perhaps Jordan, are sacrificed in the short term pursuit of peace, there will be no peace. Now is the time for American leadership to replace "the cynicism and total lack of conscience that permeates the world body," as one outraged writer described the U.N., with its original dedication to the just and peaceful settlement of international disputes.

As the Jews in the days of the Hasmoneans purified the Temple and rekindled its lights, it is our fervent hope that the temple of the United Nations will likewise be purified. We trust that a new light will shine forth from its meeting halls that will eradicate the gloom that has settled on the world. May the days ahead see the nations of the world bring a renewed dedication to the serious responsibility that is theirs — the establishment of peace and righteousness throughout the world.













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INSIDE JUDAICA

Insights and expositions on questions of Jewish interest by **Dr. Frederick Lachman**, Executive Editor, **Encyclopaedia Judaica.**

Q. How did the minyan come about?

A. Minyan (Heb. for "numbers"), is a designation for the quorum of ten male adults, aged 13 years or over, necessary for public synagogue service and certain other religious ceremonies, the authoritative Encyclopaedia Judaica states.

In the Reform ritual women are counted in the minimum quorum of ten persons to constitute a public prayer service since they have full religious equality with men, and the conservative ritual has begun to follow this example. The Talmud derives 10 from the term *edah* ("community"), which in the scriptures is applied to the ten spies (Num. 14:27). Thus ten men constitute a congregation, the authoritative Encyclopaedia Judaica states. The Talmud also mentions Ruth 4:2 and Psalms 68:27. Some relate the rule to Abraham's plea to G—d to save Sodom if at least ten righteous men were found there (Gen. 18:32). On the basis of Psalms 82:1: "G-d standeth in the congregation of G-d," the Talmud explains that if ten men pray together the Divine Presence is with them. This quorum of ten adult males is necessary for the following sections of the public synagogue service: The repetition of the *Amidah* with *Kedushah,* the pentateuchal and *haftarah* reading's, priestly benedictions, and the *Kaddish.* Some also require a minyan for the recital of the *Barekhu* invocation: others permit this to be said even if only six or seven males are present. A quorum of ten is also necessary in the rites of comforting the mourners. The recital of the seven nupital blessings at wedding ceremonies and the special invocation preceeding grace also require a minyan, the Encyclopaedia Judaica says.

Ten adult males constitute a quorum in any place, and there is no need for a synagogue building or an officiating rabbi to hold divine services.

Incidentally, the number 10 in the Bible expresses completeness and perfection, and its sacred character is exemplified in the Decalogue.

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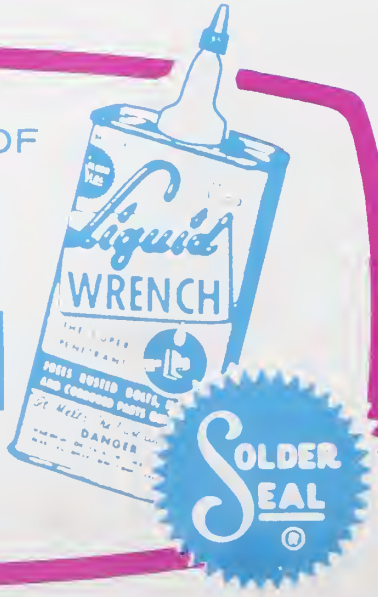


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CALENDAR

by A.M. Klein

Behold the months each in their season:
Showers and blossoms perfume *Nissan.*
The tree a sage, the flower a seer
Make holy gestures in the month of *Iyar.*
Forget not too, the days of *Sivan*
When thunder and Torah came from heaven;
Nor the sky polished as with pumice
Radiant from the sun of *Tammuz.*
Howbeit in the month of *Av*
Consider no flowers, but think of
Messiah somewhere in a cell; ill;
Then be consoled by clovered *Ellul.*
The wet wind rushed with a swish, raw
Upon the leaves of autumn's *Tishri.*
Haybarrow, harvest-rain and thresh-van
Stalk slowly through the month of *Heshvan,*
Through barn and granary the whistle of
The last fall wind sings loud in *Kislev.*
But oak log and warm hearth will save us
From the keen blasts of winter *Tevus.*
At long last, bloodroot, tongue-of-adder
Peer from the thawing snow of *Ader.*

[from the collected poems of A.M. Klein
printed by McGraw-Hill in 1974]

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Inside  Israel

ONLY IN ISRAEL . . . Carl Alpert

Haifa — Maybe these things happen elsewhere as well, but the Israelis seem to have developed their own category of odd, unique, humorous or off-beat occurrences, as for example:

Fringe Benefits: A new way of increasing wages was revealed not long ago by Moshe Neudorfer of the Israel Treasury. He told of a worker who put in a monthly request for allowance to cover "professional literature," and signed the request — with his thumb print!

It's an Ill Wind: Records show that dozens of couples who had filed for divorce cancelled their requests in the months after the Yom Kippur War, and were reconciled. Perhaps their personal problems seemed insignificant from the new perspective.

Top Efficiency: The Israel Institute of Productivity notified the press that the annual award of the Kaplan Prize for Efficiency would take place on Wednesday at the Hebrew University. In which university building, at what time, and on which Wednesday, the announcement did not say.

Passport to the Next World: The application for an Israeli passport contains the following information: A reduced fee is charged for certain categories of passport requests for medical purposes, study, visit to a deceased relative, etc.

It seemed like Home: A religious soldier in the Israel army queried his rabbi if he was obliged to affix a mezuzah to his tank, since he spent so much time in it. If so, where? Reply was in the negative.

They like it Quiet: Israeli building contractors report that apartments built facing cemeteries command the highest prices. The tenants are assured of quiet, and can also be confident that nothing will be constructed across the street.

War has its By-Products: All Israel hospitals report a boom in births for the period beginning September and October of this year, just nine months after the boys began to be discharged from the army in large numbers.

Proof of Friendship: Moshe Alon, Israel's Ambassador to the Common Market talks, reported: "The negotiations have begun in a good atmosphere. We did not holler at each other once."

His best Insurance: Moshe Bentov, a Beersheba jeweller, carried no insurance. He is a pious man and trusts in G-d. Not long ago he awoke at 5:30 A.M. to study a *blatt Gemara* and discovered his wallet and keys had been stolen. As a result of the early report, the police were able to catch the thieves and retrieve IL. 300,000 worth of jewelry taken from Bentov's store.

Cash and Carry: When Yomi Amar, an Israeli university student, was to be married, he and his bride were concerned about their financial problems. In the spirit of the times he added a note to the wedding invitations: "For security reasons, please bring your gifts in envelopes only."

Not Too Bashful to Ask: Workers of the Netanya Sanitation Department requested an extra pay bonus as compensation for their shame and reluctance to reveal to friends where they worked.

Flying High: Flight pay allowances are given to all employees at Ben Gurion airport without discrimination. This includes porters and washroom attendants. ✪

Facing the New Year

Ben Mordechai

As the dawn of 1975 breaks forth across the world's horizon, Jewry is in a deep state of depression. Wherever Jews gather, ominous comments concerning the future are central in discussion. This is reminiscent of the fears of the forties and whenever hostilities broke out between Israel and its Arab neighbors. The question, "Does this spell the end of Israel?" could be felt if not verbalized. And much is happening today that stokes the fires of anxiety.

For half a dozen years after the Six Day War of 1967, Israel and Jewry were riding high. The successes of the Israeli military added to an already heightened pride lodged within every Jew's breast. The Jew was the focal point of literature and Golda Meir was the most important woman in the world's galaxy of heroes. Israel's relations with the African nations were superb and Moshe Dayan was the idol of military leaders and governments the world over. Jewry and Israel were on top of the world.

Then, within the space of one short year since the Yom Kippur War of 1973, the bubble has burst and a pall has settled on Jewry. Will Israel survive? Can Jewry withstand the shock of an occurrence should it ever come to pass? These questions reverberate in the mind of every thoughtful Jew loyal to Judaism and the Jewish people.

In addition to the emergence of Arab military power supported by billions of dollars of sophisticated Russian armaments, and a legitimatization of the maniacal Palestine Liberation Organization, Israel's position in the United Nations is precarious. The artless U.N. action has triggered violent demonstrations in the West Bank against Israeli rule, despite the fact that Israel has given these Arabs well-paying jobs and has granted them freedom to travel throughout Israel and the Arab lands during the past seven years. Raving and demonstrating against the U.N. for its malevolent conduct is useless and meaningless.

The Communist-Arab-African bloc has just about voted Israel out of every committee in the U.N. In November of last year, UNESCO withdrew all assistance from Israel, excluded her from its European regional group, called for increased assistance for the liberation of Palestine, and has asked the Director General to cooperate with the Arab states and the P.L.O. in assuring the right of education and culture to Arabs in Israeli-occupied territory.

Diplomatic relations with African nations is all but non-existent, and formerly friendly countries in Europe and South America have ceased to be so

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calendar

Tu Bi-Shevat Jan 27

Cantor Harold Orbach Feb 16

Purim Feb 25

Dr. Leonard Fein
Triad Cultural Series Mar 9

Passover Mar 27-Apr 3

Jewish Ceremonial Art Exhibit (opens:)
N.C. Art Museum, Raleigh Apr 1

Dr. Joseph Prinz
Triad Cultural Series Apr 6

Yom Ha-Shoah Apr 8

Israel Independence Day Apr 16

Shlomo Carlebach .
Triad Cultural Series Apr 20

Lag B'Omer Apr 29

Shavuot Mar 16-17

NOTE: Jewish Holidays begin on the night before at sundown (approximately 6 p.m.).

ABOUT THE COVER: The still placidness of a winter's day is expressed by our quiet snowscene.

The American
JEWISH TIMES-OUTLOOK

JANUARY 1975
Volume XLI
Number 5

I. D. Blumenthal
Publisher

Janet Hough
Editor

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NAPOLEON and the JEWS

Lauren B. Adler

[Lauren Adler, a teen-ager of Statesville, N.C., wrote this essay for Rabbi Israel J. Gerber who is serving as Rabbi there. The subject is one of many the Rabbi is discussing with the youth of the community.]

My research into the relationship between Napoleon and the Jews of Europe surprised me. Yes, it was after the time of the French Revolution, and I took it for granted that this would mean progress — especially since I had never heard anything to the contrary. It actually brought the Jews into the mainstream of French life. However, what humiliation they had to suffer every step of the way!

Napoleon had decided that he wanted the 77,000 Jews' favor and then assigned the task to an imperial commissioner, Molé, an anti-Semite. Instead of our American attitude that everyone is innocent unless proven guilty — the Jews were considered unpatriotic, dishonest, untrustworthy, and possibly unfit to be Frenchmen. They had to disprove the theory. Furthermore, to safeguard his image, Napoleon insisted that the whole scheme had the stamp of approval of religious Jewish leaders.

On May 30, 1906 a call went out for an "Assembly of the Notables", which consisted of 112 Jewish dignitaries. Their president was Abraham Furtado, a wealthy Portuguese Jew. Molé presented them with a list of twelve questions which the Emperor wanted answered. They supposedly concerned Christian-Jewish relations. The questions were insulting. What would we think nowadays of: "Do French Jews feel any obligation of loyalty to France?" "Do Jewish laws forbid taking usury from Jews but sanction it from Christians?" The Emperor raised the question of Jewish occupations, and he suggested they should find more dignified ways of earning a living. As though they had had a choice! The threat attached to it was that the Jews would be on trial. Could they become the type of Frenchmen Napoleon envisioned.?

The answers they gave were apparently convincing. However, Napoleon then insisted on religious sanctions. They were told to call a "Grand Sanhedrin," composed of 46 rabbis and 25 laymen. This assembly met on February 9, 1807 and elected Rabbi David Sinzheim as its president. It backed the answers given by the Assembly of Notables and issued a prohibition against usury and introduced civil marriage for Jews.

Through the Chamber of Deputies, Napoleon devised a Jewish decree. It was known as *l'infame decret,* meaning the infamous decree. This entailed special restrictions against Jews in all their business matters. Again the steps to be followed were insulting: "To get a license to start a business, the Jewish applicant had to prove his moral character by means of guarantee from the Jewish Consistory as well as city authorities." Jews from the Rhineland were to be expelled unless they became farmers!

That same year he formed a Consistory for Jewish Affairs to regulate all matters concerning all Jews in his Empire. The aim was to keep the Jews in line with his purposes. They were supposed to supply recruits for Napoleon's army! Consistories were formed throughout the Empire, each headed by two rabbis and two laymen.

It is sad to learn that despite all of this, France was considered the freest country on the continent. All Jews dreamed of France as a haven. The greatest boon of the Jews of that era was Napoleon's "Carrieres aux talents" — "Careers for the Talented." Of course, talent abounded among the Jews. It took two generations to evaluate what had been accomplished. Jews excelled in banking, commerce, government, learned professions, arts and sciences. We all know of George Bizet, the composer of Carmen, Offenbach the composer of Tales of Hoffman, Rachel and Sarah Bernhardt, and Marc Chagall to name just a few.

There were gains, however, I cannot feel gratitude toward Napoleon but only a special appreciation for the Jewish people of that generation. They had to hurdle obstacles and to struggle forward, inch by inch. No doubt, they had a strong sense of peoplehood and knew what they would achieve would make it easier for other Jews in other European countries and in other areas of the world move forward. They knew that what they did would reflect on Jews everywhere.

Disregarding Russia, let's take a look at the situation today. We Jews in Ameica have no laws limiting us from reaching our dreams' desires. Yet we know there are still some businesses that would hire only a few token Jews. Whether we live in towns or cities, large or small, Jews are concerned with what the Christian attitudes will be toward them. As in Napoleon's time, the arts are open to anyone, even Jews. Very many people in the entertainment world are Jewish. Also, as in the Napoleonic Era, many scientists of today happen to be Jewish.

We may conclude that there are no actual laws written to hinder the Jew, only the flames of prejudice that burn in some people's hearts. ✡

NEWS OF INTEREST



National Women's Plea Launched for Soviet Jewish Prisoners of Conscience

Silva Zalmanson, who served four years in a Soviet labor camp for her desire to leave the USSR for Israel, met with Congresswomen and representatives of major Jewish women's organizations in Washington, D. C. The participants joined Ms. Zalmanson in issuing a declaration of "Support for the Women's Plea on Behalf of Soviet Jewish Prisoners of Conscience." The Women's Plea, a nation-wide event to be observed in scores of cities, took place on Human Rights Day, December 10th. It was sponsored by the Leadership Conference of National Jewish Women's Organizations in co operation with the National Conference on Soviet Jewry and the National Jewish Community Relations Advisory Council.

In the statement, the participants expressed support of the recent agreement which would ensure Soviet compliance to ease emigration and end harassment of Soviet Jews. Pictured above from left to right: Rep. Pat Schroeder (D-Colo); Rep. Elizabeth Holtzman (D-N.Y.); Silva Zalmanson; Rep. Margaret Heckler (R-Mass); Rep. Bella Abzug (D-N.Y.).

B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

B'nai B'rith Women had a luncheon meeting on December 4th at Temple Israel in Charlotte. Rabbi Rocklin gave the invocation. A gift wrap workshop led by Phyllis Kaye was held before the meeting. We wrapped gifts for the holiday season at Cotswald Shopping Center and Charlottetown Mall this year. All proceeds went to enhance B'nai B'rith Philanthropies.

Senior Women have set up a Boutique Booth and displayed their many handcrafts. Assisting was Horty Fogelson and Rosalie Mann. All proceeds will go to the Children's home in Israel.

A police officer was our main event. He asked us "How Secure Are You?" He taught us how to treat our home against burglary. The proper lighting, locks on doors, and windows.

The men's lodge joined with B'nai B'rith Women on December 14th at the Amity Club for a Game Night Gala.

We hope you all had a Happy Chanukah.

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Lost Liberation—Jewish Israeli Women

RITA BERMAN

Miss Berman is a consistent contributor
to the American Jewish Times-Outlook.

She speaks in a quiet, even tone, but her words pack a punch. She wears make-up, a bra, and a skirt, but she's as liberated in her outlook as any American Feminist. Her prime concerns are for the individual, but she focuses on Women's Rights and Civil Rights.

During her brief, whirlwind tour around the United States in November 1974, Ms. Shulamit Aloni visited Chapel Hill. One of the most outstanding and controversial individuals in Israel today, she has a long list of credentials as an attorney, broadcaster, journalist, wife and mother. Ms. Aloni is a vocal and central figure in the Civil Rights Movement Party and in 1973, following the Yom Kippur War, she was re-elected to the Knesset as a member of this party.

Her audience of more than 300 crowded into the auditorium and listened intently as she presented her arguments softly, without the aid of a microphone. Instead of giving a lecture on one of the many areas of interest of which she is concerned, Ms. Aloni gave a statement on the problems in Israel today and then went into a question and answer session.

She spoke of the lost liberation of the Jewish Israeli women who were once treated as equals but have been sent back to the kitchen as the grip of Orthodox Judaism becomes stronger in the government. Somehow, it seemed all the more poignant to hear about the internal and external problems that face this Jewish State when they were presented with such a quiet, almost despairing tone. The audience was young and old, male and female. Many had come to hear Ms. Aloni speak about the status of women in Israel, but with the recent debacle at the United Nations General Assembly still fresh in our minds, with Arab guerilla leader Yasser Arafat's words still ringing in our ears, **the rights of women faded into the background as the rights of all people came under discussion first.**

That November evening, uppermost in most minds, judging from the questions asked, was a concern for the future of Israel. Can she find a way to compromise and improve the situation of the Palestinian Arabs? How can the problem be solved? "The last thing is what the U.N. General Assembly did — by recognizing Arafat," said Ms. Aloni. "Extremists always have a clear answer and the more extreme you are you can give a clear-cut answer. But when people don't know their way, well then, it is a different situation. Right now masses of the people want a clear answer. **Before Arafat's appearing in the U. N. there was no cooperation between the P.L.O. and the Palestinian Arabs. Now, things are changing, there are demonstrations and restlessness.**"

"I fear that principles will be put aside because of power, oil, and money, and Israel will be the first victim of this crisis. Israel is a young country," she said, "busy all the time, fighting with enemies from outside and with its internal problems. It has a big defense budget and at the same time is absorbing immigrants from 123 countries." Insistent that "we must start to negotiate," Ms. Aloni says, "we may face another war but I hope not. I don't think it is a must."

Later in the evening the questions turned back to the internal problems of Israel and the topics for which Ms. Aloni is so well-known, Civil and Women's Rights. Some of the problems in Israel stem from the fact that the country has no written Constitution, no Bill of Rights. And not knowing exactly what "democracy" means, **most Israelis think that the rule of the majority, whatever any majority wants, is democracy**, says Ms. Aloni. "There are no balances — every majority at any given moment must have the decision, and this leads to over-ruling of the decisions that were made before."

A big difference between the American and Israeli political systems is that under Israel's present political system people vote for parties not personalities, reports American correspondent Richard Yaffe. Every party that gets one per cent of the vote gets a member elected to the Knesset (parliament). As a result, Ms. Aloni's Citizens' Rights Movement party, won three seats because they got three per cent of the vote. The Independent Liberal Party which has also been involved in the fight for religious freedom in matters dealing with the personal aspects of Israeli lives, such as marriage and divorce, won four seats. However, these figures are only minor when you consider that there are 120 seats in the Knesset and 61 votes are needed for a majority. None of the 10 parties attained the majority and, consequently, a coalition government was formed by the leading party, the Israel Labor Party which received 51 seats in the election. They were joined by other parties, among them the National Religious Party. The National Religious Party has therefore imposed Orthodox religious laws on the lives of the Israelis due to the balance of power it has held. It has been in all governments since the establishment of the State and has not hesitated to impose its will even at the expense of governmental stability says Mr. Yaffe.

Partly because of the increasing influence of the National Religious Party, the question **"Who is a Jew?" has become one of the most argued questions in Israel today.** The government has become involved in this religious question. "Among the Orthodox Rabbis, not every Orthodox Rabbi is acceptable to the government when it comes to the decision of who is a Jew, as applied to converts," said Ms. Aloni. She disagrees with the Orthodox opinions and is fighting to change the law of Registration. "From my point of view, a government is only a tool, a civil servant and people should be allowed to have a spiritual and religious life without interference from the government."

When she responded to a question about Women's Rights in Israel today, Ms. Aloni's reply rang throughout the auditorium. **"Who said that I have to live today the way my ancestors lived and acted three thousand years ago?** In my country, I as a woman, have to live this way! **In my country, women have to live this way.** In my country, I as a woman, have to face a court which is prejudiced against me, because there are three Rabbis sitting there and a woman can't sit there ! And these Rabbis pray each morning, 'Thank G-d, you didn't create me a woman. ' I don't want to be a second-rate citizen," she said.

Ms. Aloni's suggestion was that society, every one of us, needs to discuss how we are going to continue to be Jewish but live in the twentieth century. **"There is a myth that the Israeli women are liberated and have equal rights,"** she pointed out. "The first pioneers, they had equality, but that was the same thing as in the United States and in every beginning society. **In hardship women are always equal, but later on what happens?"**

As far as marriage and divorce are concerned, women are second-rate citizens, said Ms. Aloni. An Israel a woman can go her whole life without being involved with a Civil Court, but if she wishes to marry she must go before the Rabbinical Court. Women can vote and be elected and as far as professional life is concerned, " the sky is the limit," in Ms. Aloni's opinion. Where the problems exist are in factories and other jobs where there are unequal pay scales for women. **The law which laid down equal wages for equal work is not applied in practice.**

I spoke with Ms. Aloni after her talk. She may have been tired after speaking almost non-stop for two hours, but when I asked her "what can the Jewish woman in Israel do to free herself?" her reply was vibrant: "Fight for it!"

"Fight for it," she said, "by going to court, by becoming more political minded, by taking more of an interest in what's going on around you."

"You see, there is this myth that the woman is equal, and so we must use this myth to achieve things." Ms. Aloni suggested that women can point out that if we are equal then lower pay for women is wrong. By using this myth that the men use, then women can point out with accuracy the inequities and fight them.

To the question, "How can women play a wider role in the practice of the Jewish religion?" she responded: "If a woman is Orthodox then she thinks that the status she has, has been given by G-d. Everything that a woman has is through her husband in the Orthodox religion and, in Israel, only the Orthodox Jew is recognized. Those who are not Orthodox don't feel this way and they want to change the legislation of the country. Eventually, **if we change the position where the Rabbis don't have as much control in the country the status of women will also be raised."**

Ms. Aloni suggested that the more you introduce civil marriage and divorce, and people are given the choice to go here or there, then the Rabbis will have to become more receptive to the needs of the people.

The days in the beginning of the State were days of glory for the Israeli women. But in recent times a worsening has occurred in their status said Ms. Aloni. The law which laid down equal wages for equal work is not practiced. Hostels for the children of working mothers have not been established (except those for needy cases). Kindergartens and schools are closed in the afternoon and outside work becomes unprofitable because of the need for hiring someone to look after the children — an expense which is not even recognized by income tax authorities.

The recruitment of girls into the army has been decreed by Orthodox religious establishments to be immoral. The **child-bearing woman has become more important than the woman who works outside of the home.** The pressure of society, social expectation and the fact that outside work is not financially worthwhile has pushed the once-liberated Israeli woman back into her home. Thus, in Israel the burden of responsibility which was once shared has passed to the male.

Ms. Aloni says it is not too late. The ideology of the first years of the State still has some influence. The generation of men and women who worked side by side in swamp reclamation and settlement building, are still living to tell how it was.

In a recent article written by Ms. Aloni she concludes that "perhaps the amazing demonstrations of the women of the United States, Holland, and England, the lessening of the advantage which physical strength confers upon man and the international declaration of equal rights will spark off our national pride and we shall again wish to prove that we have not fallen behind the others."

Israel's PARADISE–the Upper Galilee

Dr. Max Samfield

The man sitting next to me on the plane seemed friendly enough; and he soon revealed he was a Sabra, a pediatrician, who had been visiting New York. "Is this your first trip to Israel?" he asked. "Not only my first trip to Israel but my first trip overseas," I replied in a somewhat embarrassed manner. "And you are traveling alone?" he queried. "Yes" was my simple response. "Such courage!" he exclaimed with honest sincerity and admiration — and, strangely, for the first time in a long while, I became filled with fear and apprehension.



In Elkosh, Upper Galilee, a friendly Druze farmer (second from right) entertains author and companions in simple but gracious style.

I did not feel courageous, and I knew I had picked a bad time to go: the day before I left for Israel a guerrilla raid had taken place on the kibbutz at Shamir and things were "hot" along the Lebanese border.

As the plane winged its way across the Atlantic, I could not help reflecting on the circumstances which had led to this trip: I had come from an ultra-reform Jewish family and had lived all my life in the South. At the time when Israel was demanding independence from British rule, members of both my family and that of my wife's were anti-zionist. I do not know that I shared their feelings. I could probably have been classed as a "neutral belligerent."

Yet, when the State of Israel became a *fait accompli* all this changed. Each year that passed I found myself filled with growing pride and appreciation for this handful of people who had successfully repulsed aggressors while, at the same time, managing to bring forth green things from the desert and make homes for thousands of displaced persons. I had to see what these people were like, what this land was like.

In mid-1973 my opportunity came when a friend suggested that I apply to go on an archaeological dig at Moshav Meiron in Upper Galilee. When a trade journal for which I was writing found that I was going to Israel, they wanted a story. So, here I was, going to Israel in a triple capacity: as an archaeologist, a foreign correspondent, and a tourist — and this was my first overseas trip!

Friends from the dig were to meet me at the airport at Tel Aviv. The thought of seeing them again in this strange land took some of the lonesomeness from the trip, and I looked forward to the landing. Two hours late, the plane arrived. With sinking feeling, I realized that my friends were not there! I took a cab to the hotel — no message! It was Friday and I knew I was faced with a long weekend with everything shut down for the Sabbath. I was not due in Meiron until Sunday afternoon, and I didn't have the faintest idea how to get there. Numerous calls to Meiron elicited no response. Determined to make the best of my time in Israel, I signed up for a tour leaving for Masada on Saturday.

Sunday morning I donned khakis and boots, shouldered my 44 pounds of luggage, and took the bus to Haifa for transfer to Meiron. It was only then, when I boarded the bus, that my world began to change: I had suddenly stepped out of the role of tourist and into the real world of Israel.

Perhaps it was my attire that seemed to make these grim-faced, tired-looking Israelis assume that I was "one of them" — until they found out that I couldn't speak Hebrew. There was not, however, an unfriendly one among them. One even insisted on carrying my bag off the bus when we finally arrived at Meiron, saying that I was "too small for a bag that size."

The first hint of the black cloud that hangs over Israel came as the bus left Haifa for Upper Galilee. Two tired soldiers carrying sub-machine guns came on board, apparently to "ride shotgun."

A day later, there I was, standing high on a hill at Meiron with the burning sun cutting through the dry, still air 3,500 feet above sea level. To the East, one could clearly see the famed Golan Heights, while to the North one could see the town of Gush Halav near the Lebanese border. So awed was I by the beauty of this spot that I failed to hear

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JEWISH EDUCATION

PORATH VISITS ACADEMY

A significant Jewish identification is being fostered among students at the N. C. Hebrew Academy at Charlotte, reported Rabbi Jonathan Porath, assistant director of the Department of Education, United Synagogue of America, to the school's Board of Directors on November 19 following his visit.

Evaluating the Jewish studies and Hebrew program offered, Porath also praised the good degree of integration between Jewish subjects and general studies and the broad range of Jewish subjects, other than language, covered. He found the students energetic and happy. In prayer, they were serious.

Porath termed the Hebrew language program in the open classroom setting at the Academy still in the experimental stage. He found lacking an over-all Hebrew environment in which Hebrew phrases were more prevalent and use of the language was reinforced. He suggested ways to strengthen the program, including closer contact with the Hebrew Academy in Greensboro.

Stann Reiziss and members of the Board of Directors Education Committee traveled to the Greensboro school December 5 to observe classes and meet with Moshe Zwang, principal, and the faculty afterwards to share ideas. Accompanying Dr. Reiziss were Saul Brenner, Josef Aron, Maxine Levine, and "Diggie" Pesakoff. The two schools have traded many program ideas during the past four years.

HANNUKAH CELEBRATED

The annual Hannukah program at the Hebrew Academy took place on December 8. It gave parents a chance to see exhibits on Israeli culture prepared by 9 to 11-year-olds as part of their individual study projects.

A Hannukah play, directed by Aaron Goldman, was the highlight of the festivities. Hannukah craft items made by the students were also sold.

The Israeli exhibits included:

*A 3x5 ft. flag sewn by Michelle and Mindy Asrael
*A genealogical chart from Terah, father of Abraham, to Moses by Darin Levine. He also prepared biographies of past and present Israeli government officials
*A relief map of Israel by Stephanie Pesakoff and Jo Ellen Eiseman
*Posters of Jewish athletes and a study of Maccabiah Games by Gary Lerner and Stan Greenberg
*A picture collage and maps from a report on the wars of Israel by Kim Harrison and Amy Weiss
*A study of Israeli artist Reuven Rubin and sculptor David Palumbo and the major art museums of Israel by Debbie Roth and Rose Wojnowich.

During the holiday, Academy students brought a special Hannukah program to the Irwin Optional School. Kindergarteners from Covenant Presbyterian Church Nursery School visited the Academy to learn about the holiday also.

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PARENTS BECOME TEACHERS

There are always new faces cropping up among the teaching staff at the Hebrew Academy, but not one gets a paycheck. They are the parents, relatives, and friends of Academy youngsters who come to share their expertise in many fields.

Whether they come for a morning's visit or a structured "mini—course," these visitors enrich the school's curriculum,give children a new perception of parents, and strengthen ties with the community.

Among the parents who have come to the Academy this school year is Noel Goodman, a dancer and teacher of dance, who coached 5 and 6-year-olds through a morning of ballet and acrobatics. Wilma Asrael, leader of a childbirth preparation program and the La Leche League chapter, spoke to 8—12-year-olds on all phases of the human sexual cycle. She is also introducing yoga. Gerson Asrael, urologist, taught students to type their own blood and discussed human biology.

Norma Skolnick, librarian at Catholic High School, has been another parent-teacher. She works weekly with different Academy children on developing library skills and has accompanied them to public libraries. Rabbi Stanley Skolnick, of Temple Beth Shalom, led study of the music of the Siddur. Iris Eiseman demonstrated Hannukah crafts. Grandparent Hugo Rosenberger described life in the Nazi Germany before he left in 1938.

From the community, Andy Roth, a young professional singer, has performed several times. Alan Adler, a filmmaker and husband of Academy teacher Caroline Adler, has shown his films and is conducting a mini-course to prepare students for work on their own documentary about the school. Rena Harel, an Israeli, tutors in Hebrew.

And these are not all who come to the Academy to tutor or to decorate walls and windows or to prepare for the Shabbat Kabbalat. "Even parents who just come to watch have ended up inter-acting with the kids and giving something of themselves," says Stan Reiziss, principal.

Culture and Character

Rabbi Martin M. Weitz, Ph.D., D.D., D.H.L.
Rabbi, Temple of Israel, Wilmington, N.C.
Resident Lectureship & Director of Judaic Studies,
University of North Carolina at Wilmington

Someone has said: "The difference between a politician and a statesman is that a politician looks to the next election while a statesman looks to the next generation." The difference we might say is a difference in character and culture, which equals Brotherhood. What character is to an individual, culture is to a community, and both together add up to Brotherhood for humanity.

What habits are to an individual, mores are to a community. Sigmuund Freud informs us that "chains of habit are generally too small to be felt until they are too strong to be broken." Charles Sumner explained that "mores make anything right or wrong, anytime, anywhere." Alfred Tennyson has told us — "I am a part of all I have met."

We might say as commentary to the above three observations, that character is the cultivation of those habits and culture, of those mores, most conducive to the enrichment and refinement of personal and social experience.

A university can certainly be a frontier to free men from all personal and social fear via character and culture. A college can indeed be more than a community of scholars. It can be a laboratory, not apart *from* but a part *of* life, where character and culture are more than mere after-thoughts to scholarship. It can be a setting where classroom is clubroom, where great friendships as well as great books are found; where professors and students have work to do and a willingness to share it, where Goals are higher values than Origins, where "the love of truth is greater than the love of any particular truth." It can be a shopping mart in the world's ideas and experiences, where all ideas may have a hearing, all thoughts an airing, all persons a training in thinking. It can be a laboratory where all habits and all mores are subject to research and reason. It can be a sanctuary where people learn to live rather than earn to live, where character is caught more than it has taught, where the human experience via character for the one and culture for the many is an endless quest to organize, interpret, beautify, enshrine, and understand Reality.

That word Reality is our keyword. It opens personal character and unlocks social culture.

May we suggest, in terms of *reality*, a few new meanings to a few old words — without verbal violence — in behalf of the culture of character for Brotherhood?

Science: The Organization of Reality Via Fact.

Philosophy: The Interpretation of Reality Via Idea.

Art: The Beautification of Reality Via Substance.

Religion: The Enshrinement of Reality via Experience.

Culture: The Understanding of Reality Via Character.

A simpler summary of all this might be: **Find the Facts; Filter the Facts; Form the Facts; Face the Facts!**

As Markham, a poet-philosopher of America at large once expressed it:

The crest and crowning of all good,
Life's final star is Brotherhood;
Our hope is in heroic men,
Star-led to build the world again;
To this event the ages ran,
Make way for Brotherhood, make way for man.

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Hasid and wife. From an early nineteenth-century print
The New York Public Library Picture Collection

WORLD OF OUR FATHERS

by Milton Meltzer

Do you know how your ancestors dressed and acted? You can find out by reading Milton Meltzer's book on Jewish life in Eastern Europe. Using eyewitness accounts, he restores the world which your great and great-great-grandparents lived in. It was a world of great joys as well as deep sorrows.

Word portraits bring to life rabbi and revoluntionary, Hasid and Haskalist, shochet and poet, Zionist and Bundist, millionaire and luftmensch. Just as vividly portrayed are the people of the shtetl going about their daily life.

THE KIBBUTZ EXPERIENCE:

Dialogue in Kfar Blum
by Yosef Criden & Saadia Gleb
printed by Herzl Press, New York

This discussion of life in a kibbutz has the refreshing merit of having been written by two men who actually lived on one. The authors are Americans who left the United States about thirty years ago to become pioneer members of the newly established kibbutz of Kfar Blum in Galilee. Their intimate knowledge of all aspects of kibbutz life makes the book informative as well as interesting.

Mr. Criden and Mr. Gleb understand both the theory and practice of communal living. They describe the various aspects of day-to-day living as well as the problems created by this particular life-style. One of the most important single factors in judgment of the individual on a kibbutz is his ability to work and his attitude towards it.

The kibbutz is managed like one large household. Everyone eats together in the dinning hall, clothing is made or ordered through the clothing center, and laundry is taken to the laundry center. Sometimes there is a conflict between economy and the desire for individualism. Do you feel it is more important to have everyone dress the same and save money or to allow people to dress creatively and spend more money? What would you do if you were the treasurer at the kibbutz?

The book also contains much useful information about the kibbutzim: a map showing the locations of all kibbutzim; a listing of all kibbutzim giving population and year of foundation; a listing of kibbutz industries; and an explanation of the different types of kibbutzim.

So What's New?

CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard Klein, Correspondent

One of the highlights of January will be a Sabbath Service in Dance on January 17, 1975. Members of the Charlotte Dance Society, a creative dance group, will perform at interludes in the prayer service. This will be the dance as a religious form of expression. We hope to have them back later in the year also to give us their interpretation of our prayers.

Two new programs have been started at Beth Shalom. One is a series of Adult Education luncheons, meeting once a month from noon to 1:30 for luncheon and discussion. Another is the Sisterhood Torah Tea. Rabbi Stanley Skolnik joins the group for a morning tea and makes a presentation on Torah and leads a discussion afterwards.

Last month, on Sunday, December 22, at 4:00 p.m., a family seminar on death was held. Rabbi Skolnik and Mr. Ted Bowman, a counselor at the Mecklenburg County Family and Children's Services, led discussions on what death means and how to prepare for it. The film, "The Day Grandpa Died," was shown. Parents and their children were encouraged to attend together.

Also last month we had our Chanukah carnival and latke party. This was for the entire family — Sunday school children, adults, and even toddlers. From 10:00 till noon, there were games, toddler activities, a singing Chanukah cantata with the younger Sunday School children, and a mock-Maccabia (the Israeli Olympics). From 12 to 1 there was a delicious latke luncheon, with latkes prepared by Al Behar and Phil Anoff. As a special surprise, Walter Klein took photos of family groups, as an added Chanukah gift. In the afternoon there was a congregational trip to see the Israeli film, *Kazablan*.

GREENSBORO
Beth David

Mrs. Ronald Levine, Correspondent

Our very capable and energetic ladies have been quite active these last months and the results were rewarding. The Donor Luncheon was held at Starmount Country Club with a magnificent fashion show sponsored by the House of Lillie Rubin. Our Art Auction, Bake Sale, and Encore Clothing Sale all were within a few weeks of one another. They involved long range planning, hard work, and much fun.

Our various youth groups have been involved and having a fantastic time doing their "thing," for example: **Shirah BBG** — A Battle of the Sexes which included athletic events, gum chewing contest, obstacle course races and a very loud yelling contest. A swimming party was held for the Greensboro youth, their starvation which is held annually was a success; they have been stuffing envelopes at the M.D. office in an effort to help with the Muscular Dystrophy Telethon, have participated in the Child Abuse Program with the Family Life Council. For the Winter Cultural Convention in Charlotte, they are entering songs, Israeli dances, scrapbooks, newspapers, story-telling, and oratory speech contests.

Along with this they are having a rap session discussing the good and bad points of the chapter, and an interesting Bomb program giving all an opportunity to experience feelings during possible times of tragedy.

U.S.Y. — Held their annual overnight with installation of officers. Their current activities are making U.S.Y. T-shirts, baking challah, having a square dance, a Halloween party, playing the Simulation Game, having an unbirthday party, going to the Old Age Home and conducting the U.S.Y. Shabbat services. Along with this, they have been learning Israeli dances, attended and helped at Men's Club breakfast, playing them afterwards in football, and sojourning to Hampton, Virginia for the New Member Kinus.

Our Adult Education program is quite stimulating. We have a class in progress on Hebrew prayers, another entitled Modern Jewish Life in Literature and along with the Family Life Council are co-sponsoring the Parent Education Study Groups.

Our congregation wishes all a Happy, Healthy Chanukkah with the hope that the symbolism of this holiday will bring Peace to all people the world over.

WILMINGTON
NORTH CAROLINA

Mrs. Sam Winter, Correspondent

Beginning in January Dr. Martin Weitz, resident lecturer in Judaic studies and Rabbi of Temple Israel, will lead a series of discussions at UNC-W. The first of these, "Books That Change & Challenge Our Lives," will begin on January 7 and meet on alternate Tuesdays for eight sessions. The second, "Major World Faiths", begins January 14; the third, "Little Journeys to Lands of Living Faiths", includes field trips to historic sanctuaries in Wilmington; and the fourth, "Great Decision," will be a discussion program on current world affairs.

An "Interfaith Service of Thanksgiving" was held at Grace United Methodist Church. The Service was sponsored for the community by 18 congreations. Dr. Martin Weitz, rabbi of Temple Israel, preached the sermon.

Through this service, the sponsoring churches were seeking to give thanks to G-d for the great heritage and large ground of faith held in common, according to Rev. Stark, the host pastor and convenor of the Planning Committee who presided for the service.

"Religious freedom is a large part of our heritage and the service demonstrates this fruit of American Democracy," he added.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Brown and Novick, Correspondents

Temple Beth El Sisterhood turns their 'Junque" into jewels with the help of Super Sally Winokuer who *schleps,* stores, sells, and *schnors* merchandise for our most successful attic sale. Sally and her fantastic crew raise the much needed funds to help support our Religious School.

Another jewel in our crown is our Rabbi and Ellen Jackofsky, who along with David and Gail Novick represented Temple Beth El at the Mid-Atlantic Biennial of the Union of American Hebrew Congregations held in Richmond, Virginia. Rabbi Jackofsky and David Novick were elected to the board. In addition, David will be the consultant for Temple Architecture for the Council.

To add luster to our crown, we had Rabbi Richard Sternberger (Director of Mid-Atlantic Council of UAHC) with us from December 12-15. On December 27th, Rabbi Daniel Roberts of Cleveland shared a Sabbath with us and was our guest speaker.

Our Cantor Richard Brown was appointed as the Religious Service Co-ordinator for the National Association of Temple Educators Convention held in Cincinnati on December 21-26. He was also co-ordinator for the Festival of Faiths programme which was held at Ovens Auditorium under the auspices of Charlotte Area Clergy Association, National Council of Christians and Jews and Church Women United.

Our Temple hosted the area Temples Community Thanksgiving Service with all Rabbis and Cantors participating.

Dr. Robert Yudell can be especially thankful this year. Not only does Bob have an active and lovely family, (his wife Anne was pictured in the Charlotte Observer featuring holiday gift cooking), but he was the winner of a new Cadillac at our annual fantastic fund raising Cadillac Ball. Even the non-winners had a golorious time feasting on the exquisite cuisine at the Raintree Country Club. Natalie Cohen, Ginnie Weingrad, and their committee made this the most elegant and fabulous event of the year.

We didn't use Bob's new Cadillac, but we chartered a bus which enabled Sisterhood members to enjoy a tour of the restored area of Old Salem. Our members are kept busy with their many projects such as the community service of providing the Florence Crittenton Home with monthly birthday celebrations for the residents.

Our Youth Groups are also a very vital part of Temple life. The 5th and 6th graders had an outing at a local roller rink under the supervision of Diggie Pesakoff and Margaret Court. Our Junior Youth Group started the year with a progressive dinner under the direction of Linda and Marshall Greenfeld. Our Senior Youth Group enjoyed attending a MAFTY Song and Dance Conclave which was held in Greensboro on December 13-15.

But our crowning glory is the children of our Religious School, who for the 7th consecutive year were the highest collectors for UNICEF. That's what Temple Beth El is all about: giving, sharing, doing, learning and being together.



May and Joseph Pom Pan on their 55th Wedding Anniversary

MYRTLE BEACH
SOUTH CAROLINA

Mrs. Arnold Levine, Correspondent

Mr. and Mrs. Joseph Pom Pan of Myrtle Beach celebrated their 55th Wedding Anniversary this year. Their children, Mr. and Mrs. Richard Bradford of Myrtle Beach, gave an Oneg Shabbat at the Temple Emanu El in their honor.

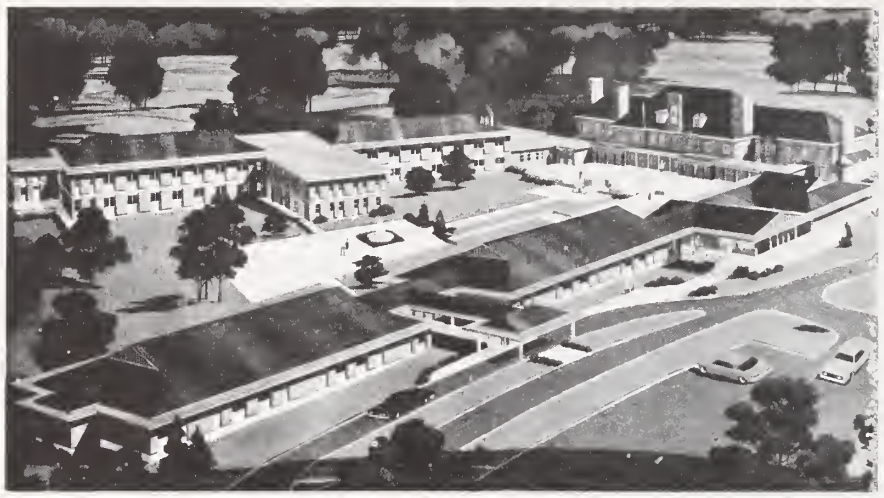
Succoth this year was celebrated with a luncheon given by the Temple members. Everyone gathered under the Succa to enjoy the festive occasion. Along with the celebration of Succoth, the Temple also celebrated Simchas Torah and had a lovely ceremony commemorating the purchase of a new torah, which was given by the Temple Sisterhood.

We'd like to give a Mazel Tov to Mr. and Mrs. Hy Levine of Myrtle Beach on the marriage of their son, Arnold Ian Levine to Miss Janis Cecelia Nadel of Columbia, South Carolina.

Get well wishes go to Mr. Hy Levine of Myrtle Beach who is presently in the Charleston Medical Hospital in Charleston, South Carolina.

Miss Sonia Schiller, daughter of Mr. and Mrs. Hugo Schiller is now attending the University of North Carolina at Chapel Hill.

The Temple would like to welcome the following new members: Mr. and Mrs. Arnold Levine, Mr. and Mrs. Gus Shaw, and Mr. and Mrs. Sol Walsh.



Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
ASSOCIATION
OF JEWISH MEN

Festive Rumanian Dinner Served at the Home

Our Residents enjoyed another "Festive Dinner" at the Home on their Trip Around the World when they stopped off at one of the older countries, Rumania. Traditional Rumanian music was played throughout the dinner. The dining room was decorated with imported woven baskets and pottery loaned to the Home for the occasion, as well as, traditional paintings of the Old Country. The room was filled with beautiful cut flowers and personnel were appropriately dressed for the occasion.

The several course festive dinner ranged from appetizers to dessert. The following menu is illustrative of the Rumanian Dinner:

APPETIZER
Tzuica
(Brandy)

HORS–D'OEUVRE
Ghivetch
(Vegetable Stew)

ENTREE
Musaca Cu Patagele Vinete
(Meat–Eggplant Layers)

VEGETABLE
Spankopeta
(Fried Spinach)

BREAD
Mamaliga
(Cornbread)

DESSERT
Strudel

BEVERAGE
Coffee or tea

The Residents and the staff are awaiting their next "port of call." They ask where next – Hungary, Spain, Sweden, or will it be a typical Southern Dinner, only time will tell. They have traveled to date, from Italy to China, from Israel to Mexico, and then back to Asia for a Russian experience.

These gastronomical adventures are awaited eagerly and hungrily by the residents, and especially those born in Rumania. Staff in turn enjoy the opportunities of trying their skills on new and exotic foods and enjoy watching the Residents consume the products of their creation.

HICKORY DANCE STUDIO ENTERTAINS RESIDENTS

A group of dancers from the Ann Freeman School of Dance in Hickory journeyed to the Home on Sunday, November 17, 1974, to entertain the Residents, as well as the visiting guests. A total of 15 girls and 2 boys gave a costumed program of tap and modern dancing to the great pleasure of the Residents. Individual costumes related to each routine. Arrangements for this presentation were made for the Home by Mr. Phil Datnoff.



Ann Freeman School of Dance

MEET OUR STAFF

Mrs. Sidonie Askew, R.N.
Nursing Supervisor

Mrs. Askew was born in Charleston, South Carolina, spending her youth in Charlotte, North Carolina. Mrs. Askew's interest in medico-nursing was evident in her years when she served as a "Candy Striper" at the local high school. It was during this period of volunteer work that she discovered the feeling that comes when one is useful to others — of having something to "give." This realization prompted her decision to become a nurse.

Prior to joining the staff, Mrs. Askew served at Duke University Medical Center for three years in the Department of Cancer Research. She came to the Home in November, 1972 and soon became a key member of the staff. Mrs. Askew is now Day Supervisor.



An energetic young performer



—and an older, more sophisticated one

Mrs. Linda Pinnix, LPN

Mrs. Pinnix was born in Winston-Salem and has lived most of her life in Booneville, N. C. During high school she made her decision to enter the field of nursing and, upon graduation, entered Forsyth Technical Institute where she earned her nursing certificate.

Prior to joining the Home staff in April of 1971, she served at Forsyth Memorial Hospital.

Mrs. Pinnix stated that she appreciates the spirit of cooperation in her fellow workers and she finds the work challenging and rewarding.



Mrs. Linda Pinnex, LPN



Mrs. Joseph Askew, RN

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from November 5, 1974 to December 5, 1974.

IN MEMORY OF:

MRS. FRANC AKERMANN: Mr. and Mrs. Joseph Robinson, Mrs. Betsy LeBrun, Mrs. Harry Doctor, Mrs. Glira Cohen, Mr. Louis Yankeloff, Mr. and Mrs. Stanley Shavitz, Mr. and Mrs. Max Friedman

MOTHER OF VICTOR AKERMANN: Mr. and Mrs. Max Friedman

MRS. ANNA BARKER: Mrs. Morris Leder

MRS. ROSE BAYER: Mrs. Alice Fruh, Mr. and Mrs. Lewis Greenberg

MRS. JENNIE BEAVER: Mrs. Ben Swartzberg

MRS. MADOLYN BLUMENTHAL: Mr. and Mrs. Ed Silber

DR. IRVING CASSELL: Mr. and Mrs. Elbert E. Levy

MR. DAVID CARLETON: Mr. Harry Carleton

MORRIS COHEN: Mrs. Morris Cohen

MR. SIMON COHEN: Mr. and Mrs. Jack Passman

MRS. CAROL DRUCKMAN, NIECE OF MRS. RHEA WHITE: Mr. and Mrs. Nathan Sutker

FATHER OF MRS. ANN DUMONT: Mr. and Mrs. Fred Swartzberg

NORMA ECKSTEIN: Mr. and Mrs. Harold Linder

MRS. LILLIAN ELLSWEIG: Mr. and Mrs. V. Francis Ray

MRS. BESSIE EPSTEIN: Mr. I. D. Blumenthal, Mrs. Alice Fruh, Dr. and Mrs. Howard Wainer, Lib and Hank Linker

MRS. IDA FISHER, MOTHER OF MRS. IRVING ALEXANDER: Mrs. Sam Freedman

MR. SAMUEL FRIED: Mrs. Irene Fried

ALICE GOORHEART'S BROTHER: Mr. and Mrs. Elbert E. Levy

FATHER OF MRS. ABE HARRIS: Mr. and Mrs. Samuel Shavitz, Mr. and Mrs. Stanley Shavitz, Mr. and Mrs. Henry Shavitz

MR. SAM HOCKFIELD: Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Harold Linder

MRS. SELMA HOFFMAN: Mrs. Marian Kanter and Harvey

MR. A. H. HOLTON, SR.: Mrs. Rose Wagger, Mr. and Mrs. Edwin Weininger, Mrs. Morris Cohen, Mr. and Mrs. Arthur Cassell

MRS. SELMA HUFFMAN: Mrs. Julius Fine

MRS. BERTHA JORDAN, MOTHER OF MRS. EFRAIM ROSENZWEIG: Dr. and Mrs. Jacob Hanker

ISADORE KESNIKOFF: Mr. and Mrs. Morris Kiel

MR. GEORGE KORT: Mrs. Sidney Cohen, Mr. and Mrs. Irvin M. Cohen, Mr. and Mrs. Martin Rosenthal

MOTHER OF MRS. HARRY KORNFELD: Mr. and Mrs. Irving Tilles

MR. BEN LEADER: Mr. and Mrs. Martin Rosenthal, Mr. I. D. Blumenthal, Mr. and Mrs. Myron Slutsky, Mr. and Mrs. Nathan Sutker, Mr. and Mrs. Ben Kurtz, Mrs. Frank Eisman, Mr. and Mrs. Harry Schaffer, Mrs. Sidney Cohen, Mrs. Morris Cohen

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SAM TOBIAS: Mrs. Ben Swartzberg

MOTHER OF DAVID UNDERWOOD: Mr. and Mrs. Myron Slutsky

MRS. NETTIE WEININGER: Mr. Robert Ruden, Mr. Irving Greenberg, Mr. and Mrs. Lewis Greenberg, Mr. and Mrs. Ben Herman, Mrs. Marian Kanter and Harvey, Mr. and Mrs. Milton Schwartz, Employees of D & E Company, Grandchildren Mr. and Mrs. Marvin Witt, Mr. and Mrs. Ben Krauss, Mrs. Julius Fine, Mr. and Mrs. Paul Saperstein

IN HONOR OF:

THE DANCERS OF THE ANN FREEMAN SCHOOL OF DANCE: Mr. Phil Datnoff

BAR MITZVAH OF GRANDSON OF MRS. BESSIE FRIEDMAN: Mr. and Mrs. Nathan Sutker

DR. AND MRS. LOUIS LEVY: Mr. and Mrs. Jules A. Burbaum

FANNIE RACHMAN: Mr. and Mrs. Joseph Rachman

MR. AND MRS. JOSE' SPIRO FOR THEIR KIND HOSPITALITY: Mrs. Sam Freedman

MR. HYMAN ZALL: Mr. and Mrs. Harold Linder

CONGRATULATIONS

ON MARRIAGE: MR. AND MRS. GEORGE GERMAN: Mr. and Mrs. Samuel Shavitz

DOCTORS AND STAFF OF GREENSBORO MEDICAL CENTER: Mrs. Betsy LeBrun

RICHARD MICHAEL KALET: BAR MITZVAH: Mr. and Mrs. Elbert E. Levy

MR. AND MRS. JOE SCHANDLER ON NEW HOME: Mr. and Mrs. Samuel Shavitz

MR. AND MRS. MILTON SCHWARTZ ON BIRTH OF GRANDSON: Mrs. Betsy LeBrun

HAPPY ANNIVERSARY

MR. AND MRS. EDWIN LEIPMAN: Mr. and Mrs. Paul Saperstein, Mr. and Mrs. Arthur Cassell, Mrs. Harry Doctor

HAPPY BIRTHDAY

MR. PHILIP NEEDLE: Sara G. Schreiber and Helen and Nat Markowitz

MR. I. D. BLUMENTHAL: Mr. and Mrs. Lewis Bernstein

MR. HERMAN COHEN: 85TH BIRTHDAY: Mr. and Mrs. Jack Passman

RESIDENTS

MRS. LUTHER H. BOWLING

GREENSBORO SECTION OF THE NATIONAL COUNCIL OF JEWISH WOMEN AS CHANUKAH GREETINGS TO RESIDENTS

MRS. NATHAN WEGODSKY

MRS. H. J. FREEDMAN

SPEEDY RECOVERY

MRS. JOE BARR: Mr. and Mrs. Lewis Greenberg

MR. ARTHUR CASSELL: Mr. and Mrs. Ben Herman

MR. HARRY CHANDGIE: Mrs. Harry Doctor

DR. CRAWFORD: Dr. Max Rones

MR. MEL ELLSWEIG: Mr. and Mrs. Edwin Leipman, Mrs. Harry Doctor, Mr. and Mrs. Arthur Cassell

MR. IRVIN JACOBSON: Mrs. Morris Cohen, Mr. and Mrs. Ben Chernoff

MR. LEONARD KAPLAN: Mr. and Mrs. Arthur Cassell, Miss Jennie Land, Mr. and Mrs. Edwin Leipman, Mr. and Mrs. Robert Silver, Mr. and Mrs. Irving Tilles, Mrs. Marian Kanter and Harvey, Mrs. Morris Cohen, Mrs. Harry Doctor, Mrs. Philip Silver

MRS. BERNICE KURTZ: Mrs. Morris Cohen

MISS JENNIE LAND: Mrs. Betsy LeBrun, Mr. and Mrs. Paul Saperstein

MRS. SIDNEY LEBAUER: Mr. and Mrs. Edwin Leipman

MR. EDWARD LEYTON: Dr. and Mrs. Max Rones, Mrs. Betsy LeBrun, Mr. and Mrs. Paul Saperstein

MRS. ED LEYTON: Mr. and Mrs. Irwin Jacobson, Miss Jennie Land

MRS. JAKE SAMET: Mrs. Morris Cohen

MRS. ROBERT SANDMAN: Dr. and Mrs. Max Rones

MISS EDNA SCHWARTZ: Mr. and Mrs. Paul Saperstein

MRS. FRED SWARTZBERG: Mr. Robert Ruden, Mr. and Mrs. Robert Silver, Mrs. Morris Cohen, Mrs. Philip Silver

MISS LORI TEICHMAN: Mrs. Max Teichman

MR. CARL WILLS: Dr. Max Rones

NEW YEAR'S GREETINGS TO:

MR. AND MRS. AGE GOLDBERG: Miss Jennie Land

MR. AND MRS. SOL LEVNE: Mr. and Mrs. Ben Chernoff

MRS. BESSE MANDEL: Mrs. Morris Cohen

MR. AND MRS. IRVING TILLES: Mr. and Mrs. Ben Chernoff

MR. AND MRS. ED WEININGER: Mrs. Morris Cohen

MR. AND MRS. HERMAN WEISS: Mrs. Philip Silver

HAPPY BIRTHDAY! MAY YOUR NAME BE INSCRIBED IN THE BOOK OF LIFE WITH HEALTH AND HAPPINESS

Esther Stein
Yetta Robbins
Anne Schiff

NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home** 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
_____	_____
_____	_____
_____	_____
Zip_____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**
P. O. Box 38, Clemmons, N. C. 27012

CRAFT SHOP

GIFTS FOR ALL OCCASIONS

Handmade by Residents

NORTH CAROLINA JEWISH HOME

Stocking Caps. Colorful hand knit woolen caps in solids and stripes. Fit all head sizes — $2.50 up

APRONS. Gay prints and lively solids.

Apron—ill.	$1.50	Cobbler's style	$2.50 up
Bib Aprons	$2.50	Tea Aprons	$2.00 up

ART OBJECTS

LINGERIE BAGS, Luxurious Lingerie & Stockings Bags	$1.00 up
Tote Bags several sizes	$1.50 up
Ceramic Pieces	$2.00 up
Copper Tooled Bookends and Plaques	$4.00 up
Lovely Hand Embroidered Handkerchiefs	$.75 up

ALSO: Children's Dresses, Jumpers.

Call Mr. Smith (919) 766-6401

A separate application should be completed for each individual.
Please forward to a friend if you have previously paid your dues.

MEMBERSHIP APPLICATION FOR 1974

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services for our aged residents through participation.

Member: $ 25.00
Patron: $ 50.00
Founder: $100.00

Name _____
Address _____
City _____
State _____

Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

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Mrs. J. S. Robin
MYRTLE BEACH, S.C.
Mrs. Hy Levine

Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N. C. 28211

SHOP TALK AT montaldo's

Sheila Fisher

January is the month we start planning for cruises and resort-ing — and we definitely want to look our going-places best. Party-pretties in the Formals, Designer and Boutique Salons are sensational. Fabrics are fantastic for packing in jerseys, crepe de chine, pongee, and chiffon or less formal poplin, chino, knits, and polys. There's a broad color spectrum varying from naturals, vanilla, khaki, and tobacco to delectable carrot, pineapple, celery, and rouge. Long or short, formals flaunt femininity. Evening separates tremendously stretch a travel wardrobe. Soft frou-frou ruffled blouses, chiffon peasants, slit-front vests and rooster ruffled Big-Tops mix delightfully with party pants, easy dirndl or backwrap skirts. Butterfly aprons add a new dimension to formal layering when topping a slip of a dress.

Sportswear covers everything from Indonesian inspired batik top-stitched reverse seamed shirts, hooded string-knits, and capelet-flying tops to zip-front jumpsuits, tap-pants, bell-hop and culotte walk shorts. Cotton, nylon, and silk terry exercise togs are terrific for jogging, tennis, or golf. The big news in swimwear is "The String" bikini, but **Montaldo's** carries a great selection of other one or two-piecers that may suit your body better.

Halston has designed the Skimp (a short skirt or dress for the lady with lovely legs, but hems are hovering at enough length to satisfy everyone's taste. Longer jackets and sweaters with fuller swingy skirts are balanced by longer lengths. The print trend is small geometrics, whimsical animals, awning stripes and lyrical florals. Dresses and skirts have made a really big comeback. The strongest silhouettes are the chemise, yoked BigTops, oversized smocks and short top two piecers such as the Kabuki wraptops on cinch waist easy skirts. Pants are classical standards now with straighter legs for a long, lean daytime look, or, they display imaginative influence in oriental, coolie, and harem pants along with party p.j.'s for after five.

Montaldo's suggests dressing up your costumes with delicate, fine-lined jewelry that's dotted with glitter and beads; a silk muffler or 18" square scarf of vivid fruit tones at the neck. A calf, muted leather, burlap, canvas, or jute clutch, tote or shoulder bag with convertible or detachable strap, and color co-ordinated shoes and hose should wind up your most de-manding travel needs, so, *gei gexunte heite.*

It's 1975 and **Montaldo's** doesn't just think about how to best attire you, they're thoughtful about it. For beach or boudoir, city or suburb, at home or abroad, they've got you covered.

MONTALDO'S



Something for swim...and apres swim.
Whether you're for the maillot, 8 to 14 sizes, $36, deeply plunged and knotted in front... or the bikini, 8 to 12, $26, with a nifty V'd halter... you can have it in black dry-in-a-wink nylon and lycra printed with marvelous marigolds. And for after warm-up or cover-up, a matching giant fringed triangle, one size, $24. All by Gottex of Israel.

Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

N. C. ASSOCIATION OF JEWISH WOMEN

THE NEVER–ENDING PROBLEM

Ben Mordechai

Recently a book crossed my desk devoted wholly to the age-old problem of anti-Semitism. **Let My People Live**, written by Dagobert D. Runes, a sequel to his **The Jew and the Cross**, has received the imprimatur of the the Reverend James F. Carroll, Dean of the Duquesne University Graduate School.

The book is replete with deceivingly simple statements, but they are both caustic and pithy. "Why is it," he asks, "that Christians must always create a Jewish enemy to confirm writ and ritual of their sacrificial G-d–king drama?" After levelling this slavo, he moves, like a stalker, methodically and without respite to pursue his prey. "The New Testament befouled the Jews as being money-mad, bereft of true faith. The New Testament marked the Jewish nation as treacherous Iscariots, greedy for silver — surnamed 'Judas' to make sure everyone would identify the traitors as Judeans!" Nor is it accidental that the New Testament relates that Jesus drove "the money-changing Jews out of Solomon's Temple."

As I moved across its pages, a singular question troubled me. Is this book necessary? Its effect on interfaith relations can only be deleterious. Can a Christian read, without visceral reaction, that Saint Zeno, a Bishop of the fourth century, complained that when inspired monks invaded Jewish homes to save the Bible and kill resisting Jews, "only the bones of the dead were burned to ashes, while there were still many live Jews about who could have burned for the glory of the Lord!" Or that mobs, at the urging of cardinals, "were ready to bleed the Jews, to club the Jews, to burn the Jews." The Nazis apparently had models after whom to pattern themselves.

Then, in a change of pace, the author comments sarcastically that Jewish bodies have been found of the time of Abraham, Noah, and Moses. However, no Jewish bodies of the time of Pope Pius XII were found — "their corpses went into smoke and into soap." Even the Huns, he editorializes, allowed families to bury their fallen enemies. "The Christians of modern Europe — they burned the twisted corpses of the poisoned Jews, as Nazi leader Frank said, 'To fart into the countenance of their G-d Jehovah.' "

It is abundantly clear that the author is unconcerned with Christian reaction to his writings. And who can fault him for feeling this way? Why should Jews be anxious about Christian attitudes? Christians do not care what Jews think about them as when they remained aloof and unmoved when Nazis were gassing and burning Jews. Only when the Jews themselves cried aloud about the inhuman treatment being accorded their people, that pressure on them eased somewhat, but did not disappear. Russian Jewish emigration is a good example. It was only when they themselves raised a furor about the mistreatment of Jews who requested to emigrate to Israel, that some non-Jews picked it up. The situation has supposedly improved, but reports continue to abound that the harassment is still continuing. It is reported that many Jews are still languishing in Russian jails despite the assurances by Secretary Kissinger that Russia has promised not to molest Jews desirous of leaving the country.

The author's aim is not to antagonize Christians, but to educate them. Many Christians are wholly unaware of what the New Testament teaches and what their church's attitudes are as they relate to Jews. And since religion is mainly emotional in character, when they are confronted by statements as quoted above, their anger is aroused and they emphatically deny that such statements were ever made or that the events ever occurred. They are incensed by the claim that their religion expouses intolerance and outright condemnation of any people — even Jews.

Imagine the scenario when a Lutheran is told that Martin Luther, the man who devoted his life to the purification of the Christian rites and after whom his denomination is named, was a rabid anti-Semite. He would understandably become furious. Yet, it is a fact that he thundered that Christians should "burn the Talmuds of the Jews" and drive them from *Haus und Hof*. He even admonished the Germans not to use Jewish physicians because they would poison them.

Visualize the reaction of Catholics who are told that the Pope advocated "Christian forgiveness" for the Nazi criminals and, until the apprehension of Eichmann, gave Vatican passports to scores of German Jew-killers as an act of mercy. A violent reaction would be understandable. Religion is a highly emotional subject. The same Vatican, however, still refuses to deal with Israel as a State and the Pope assiduously avoids uttering the name Israel. Throughout its history Christianity has failed the Jew.

see page 23

from page 8

the approach of a squadron of Israeli jets until they were almost overhead, their white plumes knifing through the azure sky. "Are they ours?" asked a voice by my side. I turned, and responded simply, "Yes, they are ours" and then broke into a broad grin — for my companion, I suddenly realized, was a Catholic university student from the dig. She saw the incongruence of her question and said, poutingly, "Well, as long as I'm here, they are ours."

And then we both heard it: the muffled thud, thud, thud of bombs exploding just out of sight. The scene seemed so unreal that the thought that people were dying just beyond the horizon did not quite sink in. Although our camp was well-guarded, none of us felt quite the same after that.

One Friday night I attended services at the small but attractive shule in the town of Meiron. The saddest sight of all was the bearded men with *yarmelkes* who carried machine guns while standing guard.

Even at night we were continually reminded of Israel's peril: we saw the flares bursting in the air north of Gush Halav, and the sound of jets at night seemed even more unsettling because they were unseen. Four days before I left the dig, a mother and two children were murdered at Nahariya on the coast and about 25 miles from our camp.

Several persons with whom I spoke while in Israel referred to the Upper Galilee area as "Israel's Paradise." Indeed it is. The mountains, hills, and valleys were lush with green foliage. It hardly seemed in keeping with the grim task of securing Israel's safety. This is also the land of the Druze, those loyal Israelis of Arabic descent whose religion, even today, is somewhat of a mystery. I had the privilege of working side-by-side with two of them on the dig.

While in Meiron, two people from the Ministry of Agriculture met me there and drove me through the villages of Gush Halav, Sasa, and Elkosh. Compared to Israel, New York City must take second place as a "melting pot." Gush Halav is a Maronite Christian village, Sasa is Jewish, and Elkosh is a Druze village. We visited a Druze shrine on the crest of a hill in Elkosh; and, from a vantage point near the shrine, one could look out upon the town of Maalot — another sad reminder of the murderous Palestinians lurking constantly on the border of Israel's paradise.

Space is too short to recount the remainder of my trip. I spoke with professors, corporate executives, factory workers, immigrants and sabras alike. Few are pleased with Israel, yet all are determined that Israel shall remain free. Besides the imminence of war, Israel is beset with many problems: inflation, dependence on U.S. Jewry, and a water and energy shortage.

Taxes and interest rates are exorbitant and life is hard. As a friend of mine stated: "To live in Israel you have to learn to eat barbed wire." An that, I guess, pretty well sums it up.

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Spinning the dreidel in Lumberton



Myrtle Beach children display their gifts



Chanukah games — part of the fun in Wallace



Whiteville celebrates with a feast

Circuit Riding Rabbi

Rabbi Reuben Kesner

On Sunday, December 8, Myrtle Beach and Whiteville ushered in Chanukah with parties well attended. On Monday, the 9th and Tuesday, the 10th, these were repeated in Wallace and Lumberton, respectively. A Chanukah filmstrip was shown, an original play authored by Marty Mann of Whiteville was hilariously applauded. The play was called the "Mischievous Candles." Latkes were the bill of fare; dreydels were happily spun, candles were distributed, and gifts were exchanged.

Small town Jewry added new milestones to their lives. "Who is like unto Thee, O Lord, among the mighty." The Bar Mitzvah of Robert Warren Davis took place on December 7. A brilliant performance on Friday night was followed by an overwhelming presentation on Saturday morning. The Jacksonville Jewry gushed forth high praise, well deserved by Bobby. Mr. and Mrs. Bernard Davis, the proud parents, sat in the Synagogue beaming.

On Thanksgiving Day, November 28th, the communities of Myrtle Beach, Whiteville, and Lumberton were visited by the "travelling Jewish Bookstore," driven by its manager, Danny Horwitz, and helping the small Jewish communities usher in Jewish Book Month in high style. The major goal of the Bookmobile is to get Jewish books established into permanent Jewish libraries in the home. It offers books for the entire family, for children just learning to read as well as for adults with diverse interests. All who turned out made Danny's visit a complete success. He sold 136 books in an area populated by 65 Jewish families.

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. What is the history of Tallit and Tefillin?

A. The word tallit originally meant gown or cloak. This was a rectangular mantle that looked like a blanket and was worn by men in ancient times. At the four corners of the tallit tassels were attached to fulfill the Biblical commandment of Zizit (Num. 15: 38-41). The tallit was usually made either of wool or of linen and probably resembled the *Abbayah* (blanket) still worn by Bedouins for protection against the weather. The tallit made of finer quality was similar to the Roman *Pallium* and was worn mostly by the wealthy and by distinguished rabbis and scholars. After the exile of the Jews from their country and their dispersion, they came to adopt the fashions of their gentile neighbors more readily. The tallit was discarded as a daily habit and it became a religious garment for prayer; hence its later meaning of prayer shawl.

The tefillin, usually translated "phylacteries," are two black leather boxes containing scriptural passages which are bound by black leather strips on the left hand and on the head are worn for the morning services on all days of the year except Sabbaths and scriptural holy days. In four passages of the Bible (Ex. 13:1-10, 11-16; Deut. 6:4-9, and 11:13-21) there occurs the almost identical passage requiring the Jews to put "these words" (of the Law) for "a sign upon thy hand and a frontlet between thine eyes." Both the passages of Deuteronomy state explicitly, "and thou shall bind them," where the two passages of Exodus merely say " and they shall be."

With the exception of one commentator (Samuel ben Meir in the 12th century), it was generally accepted that the passages in Deuteronomy had to be taken literally and that the words of the Scripture had to be bound on the hand and on the forehead.

from page 3

as when Brazil came down on the Arab side. It is small consolation to intellectualize that a concern for oil and investment dollars are responsible. Regardless of the motivating force, the end result is the same. It does not make the situation less menacing and distrubing.

The picture is no brighter in our own country. Eric Sevareid, a respected news analyst who should know better, has pointlessly revived the dead issue of dual loyalty. The virulent anti-Semitic and anti-Israel statement by General George F. Brown, chairman of the Joint Chiefs of Staff, shattered the sense of security of those who believed that anti-Semitism is extinct within our shores. The fact that he has not been relieved of his post is far from reassuring, as is Secretary Butz's remark about the Pope's position on abortion. These are unhealthy indications of the direction in which the temper of tolerance is moving in our country. It is no different in France where another wave of anti-Semitism, similar to the "Orleans Affair," has erupted in Chalon sur Saone as the result of a rumor that local Jews are kidnapping teen-aged girls and selling them abroad.

Despite it all, it is imperative that we not lose our perspective. We are observing the normal and natural movement of the force of change. As the saying goes,"nothing is forever." At one time the American dollar and American citizenship were the envy of the world. This is no longer true. If this can happen to the Colossus of the West, why should little Israel be less vulnerable?

Our sages have recognized the inevitability of change. Oval eggs at the first meal after a funeral is one way to impress upon us the principle that we live in an unsure and ever-changing world. Up today and down tomorrow and vice versa is G-d's way. We have all experienced this in the realm of friendships. Our friends of yesterday are distant acquaintances and possibly enemies today, and the strangers of yesterday are our friends today. Large, vibrant and vital Jewish communities of yesteryear have diminished or are no longer existent today.

So it is on the international scene. Israel was almost destroyed on the day it came to life in 1948, only to emerge as the mightiest country in the Mideast. Its wings have been clipped somewhat, but not forever. The spirit of optimism is the way of the Jew.

We must face 1975 with confidence, fully cognizant that the wheel will turn. The venom of anti-Semitism will lessen, if not disappear, and Israel will once again assume its rightful position among the nations of the world. ✡

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Christians have been duped by what social psychologists call the "kernal of truth hypothesis" or "putting 2 and 2 together." Christian reasoning runs something like this. Since Jews have been socially ostracized for centuries, were forbidden to hold certain positions, and have been driven from pillar to post, then something must be wrong with them, otherwise they would not have been treated that way. Christians fail to realize that there are other explanations for the unfortunate situations in which the Jews found themselves. They accept unquestioningly what they are told and what they see, and conclude that the recipients of antagonism are responsible for their own plight.

Runes is performing an important service in bringing these facts to the public's attention. Anti-Semitism is expressed in many different ways – from simple refusal to interact with certain people to mass murder. It affects social, political and economic relations. And now that our country is suffering a recession or a depression (take your choice), more and more barbs are being cast at Jews. An increased volume of letters to the editors in the newspapers are clearly anti-Semitic, columnists are becoming more outspoken about "Jewish influence," and Israel is not being spared.

Every so often Jews are under the illusion that anti-Semitism has just about been eradicated. And then from the most unexpected sources, it rears its ugly head. How come? According to Runes, "Christianity alone . . . is root and host of this ugly fungus." Whether one goes back to the ancient past or what happened this morning, the church is responsible for the restrictions and even death of those who were born of the same blood as Jesus.

All anti-Semitism, says Runes, stems basically from the New Testament, "because it is reiterated as Holy Writ from the cradle to the grave. The Christian churches poison the minds of their young and old every Sunday . . . with the *calumnies* of the Jews." And it "will not be eradicated until the Christian Bible is cleansed of the malevolent propoganda that darkens its pages." For as we so well know, prejudice is usually learned indirectly rather than through contact with the objects of the prejudice. It has been demonstrated that prejudice exists in persons who have no first-hand knowledge whatsoever of the objects they are prejudiced against.

The Bible commands the Jew to "remember, thou shalt not forget." It is a human trait to forget the bad and to remember the good. Jews are affected by this natural phenomenon as are others. When he is treated favorably, the Jew tends to forget the ill-treatment he has received at the hands of the Christians. Runes' book is a potent reminder that we not be lulled into a false security. ✡

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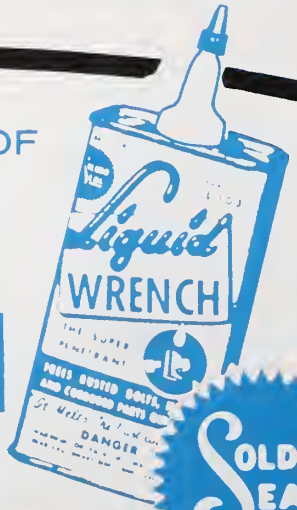


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THE AMERICAN JEWISH

TIMES-OUTLOOK

FEBRUARY 1975

God asks you to give more than thanks.

The God we thank for the many blessings we have is the very same God who asks us to love and help our neighbors. "But there's nothing I can do," you say, "I am just one person." Then join with others at your synagogue or church. Together, you can accomplish wonders.

Like the congregation in Montana that found a lack of adequate housing for senior citizens. Today, these needy people have a new, non-profit place to live and be thankful for. But the congregation also has more to be thankful for than ever because they took collective and effective action.

Or consider the religious group in Atlanta that helps move families and elderly persons who can't afford a moving service.

There's no end to the need for neighborly help and the ways you can serve—if you really want to. Remember—you have more to give thanks about after you have been helpful.

Start treating your brothers and sisters like brothers and sisters.

RELIGION IN AMERICAN LIFE

BROTHERHOOD WEEK: February 16–23

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EDITORIAL: *Brotherhood*

Rabbi Lawrence I. Jackofsky

After the heavenly sacred fact of being a child of G-d, nothing is as great in human existence as the earthly sacred fact of being a brother of man.

Wise and true words come forth from the thoughts of Martin Buber and touch us in this season of "brotherhood." Our Jewish tradition tells us that we reach G-d and the heavenly through our moral action and involvement with other human beings. Throughout the ages, it has been our sacred religious goal to improve the quality of life for all. The theme of brotherhood has been constant. We have strived, and we have yearned to better the human condition; and yet, like all people, we often have fallen short of the mark. Brotherhood is so frequently an abstract nicety to be hallowed by pious words and thoughts — without the force of true action. When we cease thinking that we are brothers by blood or speech — by saying so, then we can begin to achieve the better relationship with others. People are brothers by life lived . . . together and apart . . . here and there . . . yesterday, today, and tomorrow. People are brothers by life shared and lives felt. We are linked and unified by the fact that we inhabit the same world. We are enhanced by our diversity and enriched when we are human to each other. Only when we pause to be empathetic and understanding, and only when we carry that empathy into action, will we truly be approaching brotherhood!

If there is poverty in the world, then we are lessened . . .

If there is hunger, we are weakened . . .

If there is strife and war, we are pained and displaced . . .

We must move to dispel the poverty, the hunger, and the war. Each of us is an integral part of the whole body called humankind, and we are responsible!

With sensitive care and concern, and with honest yearning for a better world, we have to be involved in seeking solutions for our earthly problems. Only then, will the greatness of human existence be realized, and the sacred earthly fact of being a brother of man be achieved.

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A Concert of Many Moods
Festival of Jewish Music, 8 p.m.
Temple Israel, Charlotte Feb 2

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Triad Cultural Series Feb 16

Purim Feb 25

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I. D. Blumenthal's 80th birthday,
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Mar 1

Dr. Leonard Fein
Triad Cultural Series Mar 9

Honorary Dinner for I.D. Blumenthal
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Seasons, Holiday Inn, Greensboro
at 6:30 pm. Mar 16

Passover Mar 27— Apr 3

Jewish Ceremonial Art Exhibit
N.C. Art Museum, Raleigh Apr 1

Dr. Joseph Prinz
Triad Cultural Series Apr 6

Yom Ha-Shoah Apr 8

Israel Independence Day Apr 16

Shlomo Carlebach
Triad Cultural Series Apr 20

Lag B'Omer Apr 29

Shavuot May 16-17

NOTE: All Jewish Holidays begin on the night before at sundown (app. 6 p.m.). Please send all community events to our office before the 5th of the month prior to publication.

ABOUT THE COVER: Paul Zuckerman, Golda Meir, and Frank Lautenberg at the UJA Conference in New York; see page 5 for details.

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The Golden Rule

Rabbi Martin M. Weitz, Ph.D., D.D., D.H.L.
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Many experiences in life are reflected from the Golden Rule. The usual term for this parallel, credited to the New Testament, was ennunciated in Matthew, Chapter 7, verse 12, and in Luke, Chapter 6, verse 31, in the words, "all things whatsoever ye would that man should do unto you, do you even so unto them." Its underlying perspective is reciprocal relationship in conduct: a reflection in character of one to another: a translation from creed to deed, from reflection to action.

But the Golden Rule glowed in the life and labor of mankind long before this poetic and philosophic framework in the New Testament. It is known to have been a precept of conduct by Thales of Miletus (640–546 BCE) when he was asked by a companion, "How should man live justly?" and when he answered him and the world through him, "If we never do ourselves what we blame in others." **(Diogenes Laertius, Thales 8)**

Across the horizons of the world, and but some years removed, the great scholar of China, with the wisdom of the Orient, Confucius, (550–480 BCE) issued his famous Edict to his generation and to all mankind, "Do not do unto others that which you would not have done to you."

Perhaps in the same century, the prince who sought meaning *of* life but could not find it until he found meaning *in* life, while meditating under a banyan tree in Ceylon, Buddha (about 500 BCE), discovered in silence before he spoke in eloquence, this theme of centuries, "But what is displeasing and disagreeable to me, myself, should not I do it to another?" or "Hurt not others with that which pains yourself." **(Udanavarge 5. 18)**

Other significant sources for this keystone in the arch of conduct as a gateway for man in his search for meaning are:

Hinduism: "This is the sun of duty: do naught to others which if done to thee, would cause thee pain." **(Mahabharata 5. 1517)**

Islam: "No one of you is a believer until he loves for his brother what he loves for himself." **(Traditions)**

Jainism: "In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self, and should therefore refrain from inflicting upon others such injury as would appear undesirable to us if inflicted upon ourselves." **(Yogashastra 2.20)**

Sikhism: "As thou deemest thyself so deem others. Then shalt thou become a partner in heaven." **(Kabir)**

Taoism: "Regard your neighbor's gain as your own gain; and regard your neighbor's loss as your own loss." **(T'ai Shang Ken Ying P'ien)**

Zorastrianism: "That nature only is good when it shall not do unto another whatever is not good for its own self." **(Dedistran-i-inik 94. 5)**

It may come as a surprise to the reader to learn that the first instance in Jewish literature of the Golden Rule is reflected from the glow of a sentence in the **Book of Tobit**, Chapter 4, verse 15, in the **Apocrypha** – and probably dated from 200 BCE to about 100 BCE: "And what thou thyself hatest do to no man."

The great sage, Hillel, who lived during the First Century before the Common Era, presented a summation of Jewish faith teaching when a would-be convert asked him for a sentence-summary of the Jewish faith, "while standing on one foot," as it were. Hillel told him "What is hateful to thyself, do not unto thy fellowman." *("De alach sani lehabrach la tha abid.")* **(Sab.–31a)**

The Founder of Christianity rephrased this very formula, which he no doubt knew from Jewish lore and from the School of Hillel, before him. It was a "revised version of "Thy shalt love thy neighbor as thyself," from the **Book of Leviticus**, Chapter 19. Both Hillel and Jesus regarded the "Golden Rule" as a summation of the spirit of Jewish lore, not only in their time, but for all time, as recorded in the Talmud for one, and in the New Testament for the other. **(Sab. 31a) (Matthew 7:12).**

The Golden Rule is not merely a summation of man's search for the divine as an equation in balance with fellowman. It is a signpost on the pilgrimage of living: it derives its sanction not so much from sacred citation, as in human situation. It is a translation of the sacred creed into the daily deed. It is not so much a matter of information, as formation itself, for human conduct reflected the wisdom of the centuries sought and caught by those who shed their light as reflected from ancient gems so that they illumine their world – and ours.

The Golden Rule – in individual dialects of faiths is nonetheless faith's universal language and landscape . . . as prayer translated to life, it is an emotional outlet, hence of theraputic value; it is a spiritual inlet, hence of practical value. It is word, work, worth in one – a link divine, a tool for man . . .

NEWS OF INTEREST



Religious News Photo

GOLDA MEIR ADDRESSES UJA

Former Israeli Prime Minister Golda Meir is flanked by Frank R. Lautenberg (left), the new general chairman of the United Jewish Appeal, and Paul Zuckerman, the UJA's new president, during the playing of the Israeli and American national anthems at the annual UJA Conference in New York.

In accepting the General Chairmanship of UJA, Mr. Lautenberg set the pattern for the coming year by saying, "In assuming the position of General Chairman I am cognizant of its great responsibilities. The goals of UJA are synonymous with the goals of the Jewish people: to eliminate need, to provide for life and life-building, and to generate hope — in Israel and for Jews in distress wherever they may be. There is no cause which can be more noble and no work more satisfying. To this I pledge all my efforts and my energy."

Paul Zuckerman, the new UJA President, has recently served as the ninth General Chairman for the organization. "I had the privilege of serving the Jewish people as General Chairman of the UJA during some of the most dramatic years of our history," Mr. Zuckerman said in accepting his new post. "In the joy created by the release of Jews from the Soviet Union as well as in the sorrow and anger arising from the Yom Kippur War, a new unity was forged between the people of Israel and the Jews of the free world. We stand today as one people, united in our desire to meet the many challenges of the years ahead."

In an extemporaneous address, Mrs. Meir told the 2,500 people attending the Conference dinner that peace in the Middle East does not depend on the actions and attitudes of her country. She declared that peace "does not depend on us, it depends upon our neighbors, and one can never tell what they will do next."



B'NAI B'RITH CONVENTION

Robert I. Lipton of Durham,N.C. addresses a session of B'nai B'rith's international convention during the group's meeting in Israel. Lipton, who was elected to the Board of Governors, was among some 1,000 delegates and guests from 16 countries to attend the convention. Prime Minister Yitzhak Rabin and other high government officials addressed the conclave. At right is David M. Blumberg, who was re-elected to a second term as president of the 500,000 member Jewish service organization.

BREZHNEV POSTPONES VISIT

Soviet Communist Party Secretary Leonid Brezhnev has postponed his visit to Cairo and two other Arab capitals scheduled for this month.

It is believed that the postponement reflects new differences between the Soviet Union and Egypt.

ARCHBISHOP CAPUCCI — GUILTY OF ARMS SMUGGLING

The Greek Catholic Patriarchal Vicar in Jerusalem, Archbishop Hilarion Capucci, was sentenced to 12 years imprisonment after having been found guilty of arms smuggling from Beirut to Jerusalem.

UNESCO CONDEMNED

World leaders continue to react against UNESCO's expulsion of Israel. The United States, Canada, and most of the Western European countries have been joined by the Latin nations in decrying Israel's abuse by PLO forces in UNESCO.

POINT-COUNTERPOINT

AN INTERNATIONAL GOLDEN RULE

[reprinted from "The Register," Danville, Va., Oct.17, 1974]

The Golden Rule is a well-proven course of action leading to harmonious relationships between friends and neighbors. And it is the best policy, too, in dealing with other people.

Nations practice the Golden Rule, not just because of its statement by Jesus to be the law and the prophets but because experience has taught it is the way to get along with each other.

Now and then some nation, just as some individual, forgets and tries to impose on others that which is detested when practiced upon themselves.

A case in point is the decision of the U.S. Congress to withhold "most favored nation" trade relationship status to the Soviet Union unless and until the U.S.S.R. agrees to lift its restraints upon Soviet nationals of Jewish faith freely emigrating to Israel.

When Arab States tried to force the United States to revise its policy by reducing military and other assistance to Israel, they restricted export of oil as an instrument for forcing compliance by others with their national policies,

Following the Arab leadership is a poor course for Senator Henry Jackson, the principal sponsor of the effort to influence Soviet policies with regard to its Jewish citizens. It was a poor course for Congress.

When U. S. Secretary of the Treasury Wm. E. Simon reached Moscow for trade talks with Soviet leaders, he was honored with a dinner, at which Soviet Communist Party General Secretary L. Brezhnev reminded the world how "utterly irrelevant and unacceptable" it was for the U.S. to demand internal changes in the Soviet Union in return for trade concessions.

Brezhnev told Simon and all who would hear or read that "We intend to consistently advance along that course to which we attach not only economic, but, I should say, an even greater political significance. But it goes without saying that this calls for reciprocity of the other side, and for the only possible solid basis, which is full equality of sides and the absence of discrimination."

The Soviet leader pointed out that discriminatory U.S. laws, such as the provision of emigration known as the Jackson Amendment, "impede exports of our goods and limit to some extent the possibilities of financing the exports of American goods to the Soviet Union."

The Soviet Union can get along, although it would make for additional difficulties, by not trading at all with the U.S. And, on the other hand, the U.S. can get along, although it would make for additional difficulties, by not trading with the Soviet Union. Both nations and both peoples benefit from expanded trade which relies upon economic factors.

Americans must consider the remarks of Mr. Brezhnev to have been a model of calm discussion and verbal restraint.

REGISTERED MAIL: SEES NO SIMILITUDE

[response by Dr. Samuel Newman, printed October 29, 1974]

In the editorial, An International Golden Rule, a comparison was made between the decision of the U.S. to withhold "most favored nation" trade relationship status to the Soviet Union unless and until the U.S.S.R. agrees to lift its restraints upon Soviet nationals of Jewish faith to freely emigrate to Israel, and the oil embargo, (and the subsequent fourfold price of oil imports) as an instrument to force the U.S. to reduce military and other assistance to Israel.

There is not a hair's breath of similitude between these two actions. The Arab oil producing countries are the most powerful cartel anywhere in modern history; its potential power for causing havoc over the economic life of the world is increasingly felt. According to the International Monetary Fund the cost of living in industrial countries rose by 11% in the 12 months ending March, 1974. The less developed countries were hit much harder. The irony in the situation resides in the fact that while Arab cartel aimed to injure the U.S. it badly wounded the economy of neutral nations and friendly nations in Asia and Africa.

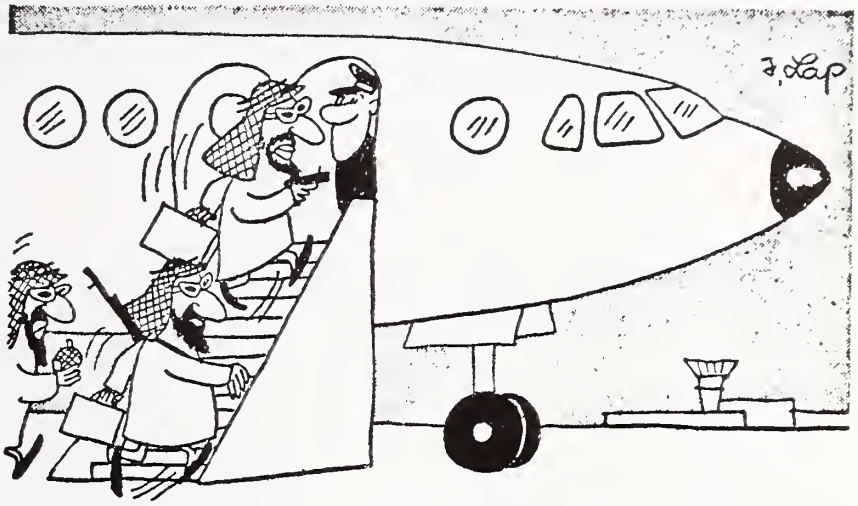
In contrast to the objectives aimed to achieve by the oil embargo and the exorbitant oil prices, what does Senator Henry Jackson, with the support of the U.S. Congress wish to accomplish? The term "Christendom" and "Christian West" is still in our books and on our lips. In spite of our many backslidings the term Christian has not been emptied of all meaning. Our coins are still stamped "In G-d We Trust." "National Interest" is not the ultimate value in our culture and civilization. National interest must be suffused by the values which the great universal religions have nurtured throughout the ages. The Christian West is still weighted by guilt for not reacting to Hitler's well-laid plans for the destruction of 6,000,000 Jews by Nazi Germany in the very heart of Christendom.

Hitler's well-laid plans, with known German ingenuity and efficiency, for the Final Solution of the Jewish problem did not succeed. The fires of the crematoria steeled the remnants of survivors with the determination to continue to spin the thread of Jewish history on their ancestral soil of Palestine.

For centuries Russia served as the home of millions of Jews and the reservoir of Jewish cultural and spiritual creativity. Nazi Germany could not live in symbiosis with the physical Jew. It sought to destroy him. Russian communism cannot live in symbosis with the spiritual Jew. The mighty Soviet apparatus has for decades been geared to the obliteration of the Jewish religion and culture. Is it truly against our national interest to persuade Soviet Russia, within a legal framework, to desist from genocide of 3,000,000 Jews?

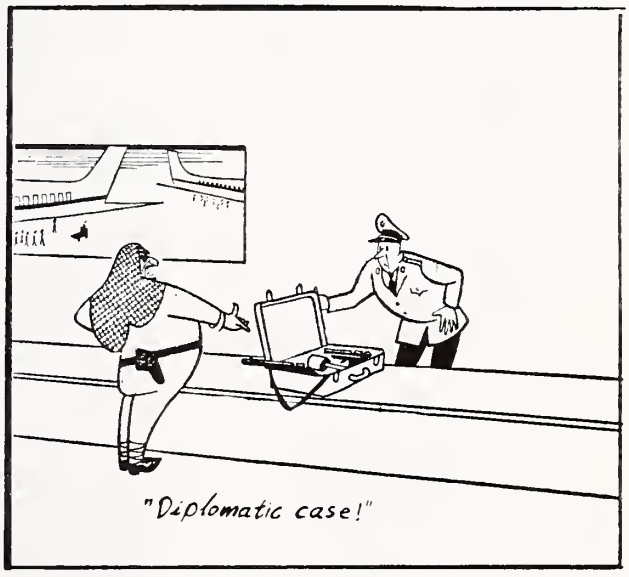
CANARD ENCHAINE, Paris, France
23 October

The force of habit

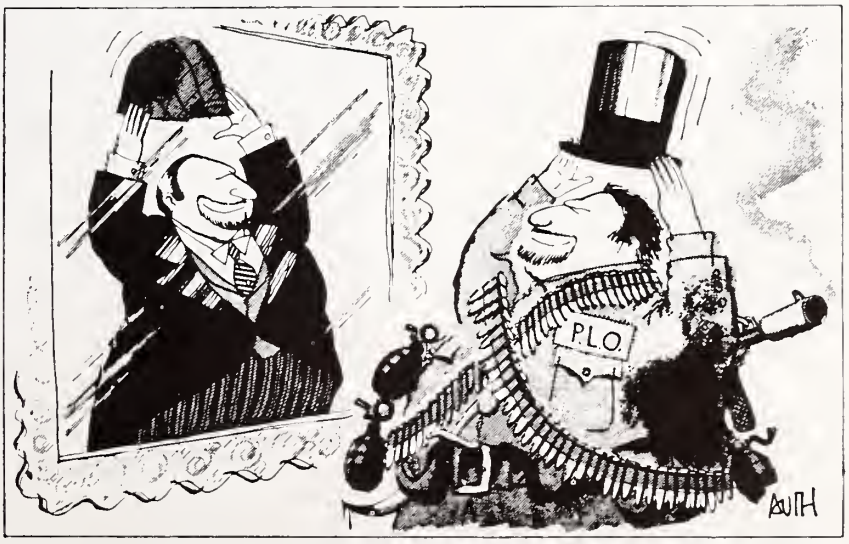


"To the UN and on the double !"

DIE WELT, Hamburg, West Germany
9 November



NEWSDAY, Long Island, New York
8 November



reprinted from "Features of Israel"

classified advertising

*** Community News Wanted**

We want news of your community and its activities. Let us tell everyone what your community is doing. All news must be sent to our office by the 5th of the month preceding date of issue.

*** Gifts for all Occasions**

Handmade gifts by the residents of the North Carolina Jewish Home. Aprons, lingerie bags, ceramic pieces, as well as a complete line of imported glassware, linens, and special occasion gifts. Visit or write: Gift Shop, P.O. Box 38, Clemmons, N. C. 27012. All proceeds go to the Home.

*** Truman Medals**

The tribute to Truman Medal was designed by Oscar Harris, sculpted by Hal Faulkner, and struck by the Franklin Mint. Issued by the Judaic Heritage Society, gold on sterling metals are $ 27.50 each and solid sterling silver medals are $ 20 each. Send check or money order to the American Jewish Times-Outlook, P.O. Box 10674, Charlotte, N. C. 28234

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One new set of Universal Encyclopedias for $ 300. Send check or money order to the American Jewish Times-Outlook, P.O. Box 10674, Charlotte, N. C. 28234.

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One set of new Encyclopedia Judaicas for $ 500. These books are excellant for research or for background information on your Jewish heritage. Send check or money order to the American Jewish Times-Outlook, P. O. Box 10674, Charlotte, N. C. 28234.

Inside Israel



Israel Minorities Fight for Israel's Security

Carl Alpert

Some of our neighbors had privately confessed to a sense of ill-ease that the gardener who takes care of the extensive grounds around our buildings is a Bedouin. Still, good gardeners are hard to find, and the young man seemed diligent and reliable. One day he came to us and announced that he was leaving. He had volunteered for service in the Israel army, had been accepted, and was off to serve the fatherland.

In this manner we had brought home to us in striking fashion the existence of the non-Jewish, or minority groups in the country who, though Arabic-speaking, have no love for the Arabs, and consider that they are far better off under tolerant, democratic Israel, than under any Arab government.

Chief among these are the Druze. There are some 38,000 Druzes living in 18 villages in the Galilee, two of which are here on Mount Carmel almost on our doorstep. Hundreds of them had served as volunteers in the army until 1956 when they insisted that as citizens of the country enjoying equal rights they must also assume equal obligations. Since then they have been subject to conscription like Jewish youth. Theirs has been a long history of clashes with their Arab neighbors. In the Golan Heights are 8,000 more Druzes, who are today torn between their desire for freedom with Israel, and their fear that the Golan, and they along with it, might be handed back to the Syrians.

A smaller group are the Circassians. They are Moslems but not Arabs. Their ancestors were oppressed by the Czar in the Caucasus and came to Israel about a hundred years ago. They too are now drafted into the Israel army. They, like the Druzes, have lost their menfolk in Israel's battles for survival. The village of Reihaniya, attacked by terrorists last month, is comprised of Circassians — Cherkessim they are called in Hebrew.

Bedouins and Christians may be accepted as volunteers. The Bedouins have rendered valuable service as trackers in the Negev and as members of border patrols.

While some of the non-Jews are attached to various outfits, many of them prefer to serve in the all-minorities unit. The reason: they have a common language — Arabic; their food preferences are similar; a sense of pride in their own units. There have been no problems of adjustment or integration in the army but there have been occasional problems on the home front. When tempers run hot after an Arab atrocity, as at Maalot, Kiryat Shmoneh, Nahariya or Bet Shean, the local populace sometimes loses its sense of discrimination, and any Arabic-speaking youth they come across serves as an outlet for their indignation, even if he is in uniform and trying to help them.

The minorities unit is developing its own officers, but the highest rank attained thus far is a Druze major.

One of the Jewish officers who has commanded a minorities group in action speaks of them thus: They have a deep sense of conscientiousness in performance of their duties; when goals are set, they pursue those goals with dogged determination; there is a readiness for self-sacrifice. In short, they are outstanding soldiers.

With the sole exception of one sergeant who brought shame upon them for treasonable contacts with the enemy, the Druze-Circassian-Bedouin-Christian men in the Israel army are brave, loyal soldiers.

HONORABLE MENCHEN



ELIE WIESEL RECEIVES "RAMBAM AWARD" & "Man of the Year" AWARD

Elie Wiesel, author and educator, as he received the 1974 "Rambam Award" of American Mizrachi Women from Mrs. Louis J. Schreiber, national president of the women's religious – Zionist organization, at the annual Scholarship Fund dinner of the organization.

Professor Saul Lieberman (right) of the Jewish Theological Seminary, joined Mrs. Schreiber in conferring the award, which cited Mr. Wiesel "For his unique gift to the storehouse of Jewish knowledge, conscience and faith."

Mr. Wiesel is also the receipient of the "Man of the Year" award presented by the Shaare Zedek Board of Governors.



AMBASSADOR KEATING RECEIVES "HANDS OF FRIENDSHIP"

American Ambassador to Israel, Kenneth B. Keating, has received the Shaare Zedek "Hands of Friendship" which were presented to him by Dr. Eugenie Lipman, a Russian immigrant doctor. The presentation was made at the 3rd Annual Shaare Zedek Board of Governors Dinner in Jerusalem.

DR. SAMUEL NEWMAN RECEIVES 1974 KIWANIS CITIZENSHIP AWARD

Dr. Samuel Newman, the oldest practicing pediatrician in Danville, was given the Kiwanis Citizenship Award for 1974.

Mrs. Vivian Giles, listing some of the reasons for his selection, said, "This man knows no hours. His office is open 24 hours a day, seven days a week."

Dr. Newman, in his acceptance, laid most of the credit – and a good deal of the blame – for the situation on his wife. "I'll tell you a house secret," he said, "the phone is not at my bedside – it's at the bedside of my wife."

Due to her efforts of getting him to "try it one more time," he said, he has been able to rise in the middle of the night to minister to the needs of children for three generations. He has been a physician in Danville for more than 50 years.

The Kiwanis Club honored the doctor for his devotion to Danville, for his humanitarianism and for his accomplishments in medicine. Among Dr. Newman's medical milestones was giving one of the first blood transfusions in the south. He is best known, however, for his ability and willingness to provide for the needs of children.

Dr. Newman credits much of his success to his heritage – and told those assembled to honor him that they should study what Jews and "my good friends" the Arabs have done in medicine. He said these peoples kept medical knowledge alive while Europe suffered through the Dark Ages – and were personal physicians to many a Pope. The same urge to heal seems to be Dr. Newman's driving force.

We, at the Times-Outlook, would like to offer our congratulations to a most deserving winner.

Hebrew Academy at Charlotte

"IF I WAS IN THE HOLOCAUST . . . "

How do the grandchildren of the survivors of Nazism react to those times? A social studies group at Hebrew Academy/Charlotte heard Hugo Rosenberger relate his experiences living in Germany during Hitler's rise to power and the early days of the Third Reich. Mr. Rosenberger is the grandfather of Academy students Julie, Eric, and Gary Lerner. His recollections provided the source for a creative writing session from which the following excerpts were selected.

If I was in the country at the time of Hitler I would of said thing about religion freedom and how I would like to be in a free country . . . What did Jews ever do to Hitler! Nothing, he just hated them. Why? He did not like the way they celebrate — he wanted them to turn into Russians . . .

Mindy Asrael, age 9

I feel that the Jews shouldn't be blamed for something that wasn't their fault. . . I'll bet that if it were the Germans that were causing inflation that Hitler wouldn't have done anything about it. I feel that if I were involved in the Holocaust I would stand up for my rights and I would tell the President of the USA. I bet you that he would do something about it.

Stephanie Pesakoff, age 9

If I were a person involved in the Holocaust I would not feel left out in Jewish religion. I would keep my faith and would not give up my religion. What does Hitler have against the Jews? What does Hitler have against blacks? If I were Hitler I wouldn't make a big deal about religion. Why was there high economy?"

Stan Greenberg, age 9

. . . June 1933 — October 3, 1939: Everything was fine. We stayed in an attic owned by a tailor called Alpen.

October 8, 1939: I heard some horses and look out the window. My mother fell on her knees crying and praying at the same time. My father held her tightly. The doors opened. In came Nazis. They walked in the room and walked out. I was praying to Hitler to get rid of the Jews. My parents were hiding so the Nazis never came back.

1947: We're on a boat to America. I see my mother cry with my father I don't believe it. I am so happy."

Michele Asrael, age 11

Mr. Rosenberger, who is my grandfather, came to our school and told us about Germany when Adolf Hitler was living. He told us about how they hated Jews. They said get rid of the Jews all over Germany. Jews were killed and their homes put on fire and burned the temples.

I am glad he is my grandfather.

Gary Lerner, age 10

Dear Mr. Rosenberg,

I know it's late but we had a lot to do. We thank you for coming and talking with us. We really enjoyed it. We talked about it and what we could have done to help the Jews. We hope there is never another Hitler.

Sincerely,
The Older Group

Needlepoint Shop Donates Proceeds

Martha Brenner

Needlecrafters, from novices to the most accomplished, believe they've found the best needlepoint center in Charlotte in a little shop in the home of Lynn and Sam Lerner of 3802 Columbine Circle. They're spreading the word that the shop, Yours Truly Needlepoint Boutique, offers much more than the hundreds of hand-painted canvases (from the Chagall windows to tennis racket covers), Persian yarns, French canvases, Lucite gift items and trays that fill its shelves.

What makes Yours Truly Needlepoint so popular with needlepoint enthusiasts and gift shoppers is the quality of its selection, modest prices, expert and friendly instruction, and the fact that all purchases are tax-deductible donations to the N. C. Hebrew Academy at Charlotte. Last year, its first year in business, the shop gave $ 1,000 to the school. This year, Mrs. Lerner and her partner Carol Weiner hope to raise $ 4,000 and are half-way there.

For the price of yarn and canvas, Yours Truly Needlepoint customers can receive free lessons for dozens of stitches and in designing their own patterns too. Mrs. Weiner will hand-paint a custom design on canvas for a minimal fee. One of the "hottest designs" currently is a family cross-word puzzle pattern, using the names of family members. The low price tag on the yarn and puzzle canvas kit reflect the "low-overhead" nature of this fund-raising project.

In addition, customers can order completed needlepoint items expertly stitched by one of the Hebrew Academy mothers who assist at the shop.

The wide selection of needlepoint designs at Yours Truly Needlepoint doesn't stop with those on display. One can order a design from a library of catalogs. "If its available in the U. S., we can get it for you," says Mrs. Lerner.

Yours Truly Needlepoint is open Tuesday from 9 am to 5 pm.

SHOP TALK AT

montaldo's

Brides are featured at **Montaldo's** in February, and anyone who is planning a summer wedding should be doing some serious SHOP TALK. All of the North Carolina stores will be presenting a Bridal Fashion Show on February 8 at 2:30 p.m. It is an excellent opportunity to see all of the new designer originals, such as *Bianchi* and *Priscilla Boston.* The show will include fashions for the mothers of the bride and groom, outfits for the trousseau, and dresses for the attendants as well as the formal bridal gowns.

Montaldo's Bridal Consultants say we must allow three months for special orders so NOW is the time to order for the June *chasseneh.* Their staff is prepared to help select bridal gowns and accessories, custom design veils, hats, and whimsies; discuss color schemes; show super selections of bridesmaid's dresses that will delight the attendants; advise the mother-of-the-bride on her attire, as well as assist when questions of etiquette and protocol arise.

Gowns of silk organza, imported linens or voiles are suggested for garden or informal weddings in long or short (the new fashion) lengths; icy pastel tints, ivory, or white in silk, Swiss dots, jersey or laces are for formal daytime weddings, and fabrics may be more elaborate with re-embroidered laces, seed pearls, and irredescent sequins for formal evening weddings.

Her trousseau must include a fabulously glamourous peignoir, gowns, and lots of lace undergarments. Hostess robes of qiana, tricot, and sheer polycrepes easily double for evening resort wear, particularly the gay one-shouldered prints. Honeymooning near or far, she'll want to get there looking as fresh as when she left, so make sure she's got crinkly cottons, qianas, and poly-blends that pack to nothing and unpack uncrushed.

For pre-nupital entertainments. she'll need the little dinner dress that covers big evenings or long skirts. Bright colors such as yellow and natural tones of ecru, sand, and ivory will be popular this spring and summer. **Montaldo's** suggests giant bugle and nugget beads of jade or coral mixed with white and gold to spark neutral tones.

Bridesmaids will be pleased to see the innovative fashions which **Montaldo's** has collected for them. Detachable capes cover the backless dresses which will look smart long after the wedding. Bright stripes and feminine prints in easy care fabrics insure their continued use.

One-piece swimsuits in maillet or lycra-spandex with matched cover-ups are easily worn as daytime beach dresses or as chic tennins and golf co-ordinates.

Formals include qiana tube-tops with slinky sarong skirts, halter dresses and Italian poly-knits.

Now that the bride is properly attired, she is ready to stand at the *choopa* and become a *kallie.*

MONTALDO'S



Our super 3-piece knit. A slither of a knit in all rayon. . . seriously striped low-down top in burgundy and beige over a solid, softly flared skirt. The scarf: fringed just for the fun of it. By Crissa. In 6 to 14 sizes. $98.

Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

So What's New?

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Brown & Novick, Correspondents

In keeping with our theme of togetherness at Temple Beth El we started the New Year with a fabulous New Year's Eve party which was held in Fellowship Hall. The theme was a 1950's prom; the dress was anything from bobby socks to beads; the music was supplied by a live disc jockey who had our younger and older members jitterbugging, waltzing and doing the limbo. The mood was set by the fantastic decor, including our amusement alley, which featured pin ball machines. Mr. and Mrs. David Novick and Mr. and Mrs. Lee Pesakoff who co-chaired the event made this a fun-filled and memorable evening.

In order to make our Temple a more vital and meaningful experience for all our members, our board members held an all day workshop which was chaired by Lee Pesakoff and Hilbert Furstman. The theme of this workshop revolved around the needs, both spiritual and social, of our members; and how we can best fulfil these needs and create an involvement by all members of our congregation. This idea was so successful that a congregational workshop is planned for January 25th.

Our Sisterhood has always realized the necessity of making our new members feel welcome and part of our Temple life. In December, Sue Applebaum, our membership chairwoman, hosted a new members luncheon at her home. Sisterhood is also sponsoring a Wine & Cheese party to introduce our new members to the entire congregation. This party is being held at various Sisterhood board members' homes. All guests will then meet at Temple for a Havdallah Service followed by a Viennese dessert table.

Our Senior Youth Group decorated their Youth Lounge with eclectric good taste, hard work, and enthusiasm. They then had a Youth Room Warming Party, hung their Mezuzah, and participated in a service commemorating this event.

On January 4th the Bar Mitzvah of Ronn Brourman was celebrated at Temple. Ronn is the son of Mr. & Mrs. Jacques Brourman. Mr. Brourman is our esteemed conductor of the Charlotte Symphony Orchestra. Both he and his wife Audrey were extremely proud of Ronn's ability. May he continue to be a source of pride and joy to his family, his friends, and his People. This was our first Simcha of the New Year. We are looking forward to many other joyous occasions in the months to come.



CIRCUIT RIDING RABBI PROGRAM

Sponsored by the Sisterhood, a Chanukah Dutch Supper was held at Beth-El Temple of Rocky Mount on December 15th. The children of the Religious and Sunday Schools, instructed by Rabbi Israel Sack, participated in the lighting of the Chanukah Candles with inspiring messages for each candle. Dredles were distributed and then all present were led by the children in singing happy Chanukah songs. From left to right in the picture above, the children are Molly Rosenbloom, Michael Weller, Bobby Rosenbloom, Jeffery Cohen, and Debbie Cohen.

Mrs. Carol Meyer of Enfield, as chairman, ably assisted by her committee helped to make it a most delighted occasion.

WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Miss Louise Farber, Correspondent

At the recent annual convention of the North Carolina—Virginia Region B'nai B'rith Youth Organizations, Bert Kittner, daughter of Mr. and Mrs. Harry Kittner, was elected president of the B'nai B'rith Girls. Jody Kittner, daughter of Mr. & Mrs. Bill Kittner, was elected regional secretary and editor to serve with Bert. We are proud of their being so active in Jewish youth activities and of their accomplishments. We congratulate them and wish them the best of luck in their future endeavors.

Harry Kittner was featured as Trustee of the Month in the December publication at the Halifax Memorial Hospital. Harry is a charter member of the Board of Trustees of Halifax Memorial Hospital and was recently re-elected to his third term. Besides having served on the Executive Committee since its inception, Harry is Chairman of the Joint Committee of Doctors and Trustees and serves on the Finance Committee. Harry has always been active in civic organizations which work to structure a better community and we are fortunate to have him as a member of the Board of Trustees at Halifax Memorial Hospital.

Hanukah was oberved at Temple Emanu-El with a play, recitations, and songs by the students of the Religious School to a large audience from many towns in North Carolina and Virginia. The Sisterhood served a luncheon which included the traditional latkas. There were gifts and games for the children.

Mr. and Mrs. Danny Coblenz and children of Charlotte visited their mother, Mrs. Florence Coblenz, who is a patient of the Halifax Memorial Hospital.

Maralyn and Henry Farber, Ben and Betty Kittner of UNC, and Valerie Szabo of East Carolina were home for the holidays.

KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Congratulations to Dr. and Mrs. Jack Blok on the birth of their second child, Maaike Rae, born December 14, 1974. Congratulations also to Mr. and Mrs. Abe Stadiem on becoming grandparents of a baby girl, Jennifer Susanne.

Mrs. R. Rados, Mrs. L. Levine, and Mrs. M. Selinger served on the "Christmas Opportunities" committee of Sisterhood. They cared for three families. Mrs. Michael Page took the Caswell, Sisterhood resident out for lunch and arranged for the purchase of a coat.

The B.B.Y.O. had a luncheon meeting at the Temple in December.

Mr. E. Traub, on shortest notice, took over the role of Maccabeean soldier in the religious school Hanuka program and delivered a very creditable performance. Many thanks to Mrs. M. Page and Mrs. N. Siegler for making latkes for the religious school Hanuka Party. They were delicious.

Mr. Aubrey Bronstein, President of B'nai B'rith Lodge, and Mr. Yehuda Smolar, Membership Chairman, recently attended a district convention in Atlanta and brought back a citation "Outstanding Lodge in the Under 50 Membership Category."

Dr. and Mrs. J.M. Goldwasser attended a dental seminar in New York. Mr. and Mrs. Les Fuchs attended a joint distribution and UJA meeting in New York.

Mrs. Ida Kanter is visiting in California. Her children, the Irving Kalers, are with her. Mrs. M. Chused and Mrs. S. Schechter visited in California also. Mr. W. Berkman came home from Turkey to spend his vacation with the family, Mrs. Berkman is the former Janice Traub. Mrs. Mel Heilig had the pleasure of spending Hanuka with her grandchildren in Florida.

Mrs. M. Kurzer received the Master Degree of Science in Public Health. Congratulations on this fine achievement.

We offer condolences to Mrs. Gerald Crane at the death of her father, and to Mrs. Yeduha Smolar on the death of her grandfather.

Mrs. E. Traub is recovering from an eye operation. We hope she will be feeling well soon.

Mr. and Mrs. Irving Ertis had their ganddaughter and her parents for a visit. Mrs. Emma Kass and children attended a family reunion. Grandfather Kass was among the out-of-town guests.



Stephanie Laura Rauch

GASTONIA

TEMPLE EMANUEL

Mrs. Norman Solomon, Correspondent

The Bat Mitzvah of Stephanie Laura Rauch was celebrated on November 8, 1974 at Temple Emanuel in Gastonia, N. C. Rabbi Sanford Marcus conducted the services for Stephanie, who is the daughter of Senator and Mrs. Marshall A. Rauch. Her paternal grandparents, Mr. and Mrs. Nathan Rauch of Woodmere, N.Y. and several out-of-town relatives were present to share their joy. Her maternal grandparents were the late Sadie and Frank Goldberg.

Mazel Tov to Dr. Julian and Frances Hirshfeld on the marriage of their son, Max, to Nina Mason on December 22 in New York. They will reside in Washington, D.C.

We wish a speedy recovery to Abe Garmise, who underwent surgery at the Gaston Memorial Hospital; and to Michael Kirsh who received a cornea transplant at Mercy Hospital in Charlotte.

CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard A. Klein, Correspondent

On February 14 there will be a pulpit exchange between Rabbi Stanley Skolnik of Beth Shalom and Rabbi Sandy Marcus of Temple Emmanuel in Gastonia. Rabbi Skolnik will be in Gastonia and Rabbi Marcus will present a Chasidic Service at Beth Shalom.

In other special services this month, at the Oneg Shabbat on February 21, the Film "I Never Saw Another Butterfly" will be shown. This is a film about the drawings and poems created by the children who were in Terezin concentration camp in Czechoslovakia. On February 28 Beth Shalom will participate in a joint service to the honor of Mr. I.D. Blumenthal's years of service to the Jewish community at Temple Israel. All three of the Charlotte Temples will take part in the service.

Adult Education is very successful this year with its Adult Education Luncheons with the Rabbi. The third in the new series will be held February 19, and we are hopeful of having as many people attend as have attended the first two. February 7 will be Adult Education Sabbath at Beth Shalom. There will be a discussion after services on "The Role of Jewish Women," led by Linda Backman, wife of Dr. Earl Backman (Chairman of Adult Education) and an active La Leche League Leader.

When Steven Leighton, son of Dr. and Mrs. Charles Leighton of Matthews, celebrated his Bar Mitzvah, a special ceremony was included. Steven received his Ner Tamid Boy Scout Award, the highest in boy scouting. Only two other boys in Charlotte have received this award, one of the boys being Steven's brother Michael.

Salem Leaman was recently named Youth Group Advisor. He has had considerable experience working with Big Brothers of America in Boston and in Charlotte, and recently led a discussion at Beth Shalom on Big Brothers. Others newly named to positions at the Temple are vice presidents. Whereas we used to have one over-all vice president, Allan Oxman, we have divided the office into three categories: Mrs. Charles Leighton will be Vice President of Education; Sidney Kosch, Vice President of Worship; and Allan Oxman, Vice President of Deeds of Lovinkindness.



Steven Leighton after receiving the "Ner Tamid" Scouting Award

Mrs. G.G. Kosch, local artist, last month had a one-woman showing of her work at Herman Art Gallery in Statesville.

We are glad to announce that Mr. I. D. Blumenthal has started the first endowment at Beth Shalom. The income from this fund will be used for the future growth of the Temple. This was announced at a Congregational meeting held on January 6.

Mr. and Mrs. Walter J. Klein proudly announce the engagement of their daughter Kathy to Brian Jones, and the engagement of their daughter Betsy to Stan Levy. Brian is the son of Mr. and Mrs. Ivan Jones of Arlington, Washington, and Phoenix, Arizona. Kathy is a graduate of the University of Florida and Brian is a graduate of Linfield College in McMinville, Oregon. They will live in Arlington, Washington after their marriage in April.

Stan is the son of Mr. and Mrs. Harvey Levy of St. Louis, Missouri, and is a senior at the University of Missouri. Betsy attends Fontbonne College in St. Louis. The couple will live in St. Louis after their July wedding.

ASHEVILLE
NORTH CAROLINA

Mrs. Morris Fox, Correspondent

Jane Sultan Cohen, daughter of Mr. and Mrs. Jacob Sultan, Asheville, and Orrin Nelson of Matthews, son of Mr. and Mrs. Fred Nelson, Miami Beach, Florida, were united in marriage on December 29, 1974.

The wedding took place at 12:00 noon at the Raintree Country Club, Charlotte, North Carolina. Following the ceremony a champaigne brunch was served.

Officiating were Rabbis Stanley R. Funston of Asheville, Lawrence Jackofsky and Cantor Brown of Charlotte. The couple was attended by their children.

Mr. and Mrs. Nelson are residing at Raintree Village, Charlotte, North Carolina.

The Guild for Religious Architecture

The Guild for Religious Architecture, Washington, D.C., is pleased to announce the acceptance into professional membership of Mr. David Aaron Novick of Charlotte, N.C. A graduate of Howard University and the University of Maryland, Mr. Novick is in private practice. He is also a member of the American Institute of Architects.



Dr. Samuel Newman, pictured above, has been awarded the 1974 Kiwanis Citizenship Award. Please see page 9 of this issue for details.

N. C. ASSOCIATION OF JEWISH WOMEN

What Does the Association of Jewish Women Mean to You?

Change is sometimes painful,
but ever needful.

Today is not yesterday. *Let there be dreams.*

The Rabbi should afflict the comfortable, not always comfort the afflicted.

Appreciation is the oil that keeps the human machinery running smoothly. *The expert isn't smarter than others, he has simply organized his ignorance.*

We give our children material things, but what do we give them spiritual-wise.

The news around the world is so grim and pessimistic, let's start off 1975 by playing a game, but a game that could make headlines in our own hometown and within ourselves much brighter! After you have read the above quotes (which have been made by famous people), write down the first thing that comes into your mind as to how this quote affects our Judaism, ourselves, our community, and our life in general.

Do the above quotes have any meaning insofar as our North Carolina Association of Jewish Women is concerned? Does this association mean anything to you personally? What information would you like to see on our Women's Page each month? Do you actually read the information presented or just skim through it? I enjoy receiving letters and would like to hear from each of you as to your reaction to the above. You don't have to sign your name but it would be nice to know how people feel personally. I know computers are great, but they will never take the place of personal communication. I will be looking forward to hearing from each of you.

OFFICERS
N. C. Association of Jewish Women

President: Judy Sutker
Charlotte

Vice-Presidents:
Mrs. Ben Katz
Statesville

Mrs. Robert Leder
Whiteville

Mrs. Hugo Schiller
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Goldsboro

Corresponding Secretary:
Mrs. Alan Blumenthal
Charlotte

Treasurer: Mrs. Abe Garmise
Gastonia

Historian: Mrs. Donald Sherry
Raleigh

Shalom,

Judy Sutker

Judy Sutker
831 Nottingham Drive
Charlotte, N. C. 28211

Mrs. Abe Garmise
706 Dogwood Dr.
Gastonia, N. C. 28502

I wholeheartedly support the activities of the NCAJW, and I enclose $ 5.00 for my membership.

Name _____

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In Commemoration of America's Bicentennial

The Hebrew Commonwealth & the Government of the United States

By OSCAR S. STRAUS

In connection with the Bi-centennial celebration of the United States, commencing in 1976, this publication is happy to present to our readers the first of a series of articles abridged from the late Oscar S. Straus' book, **The Origin of Republican Form of Government.** Mr. Straus (1850–1926) had served as Minister Plenipotentiary to Turkey under President Grover Cleveland and William McKinley.

Out of print, the volume was first published by the Jewish Publication Society. This series of articles is being reprinted from the "United Israel Bulletin" edited by David Horowitz. The articles reveal that the Founding Fathers received their inspiration in the establishment of the American Republic from precedents of government by and for the people as set forth ages ago by the ancient Hebrews under Moses, Joshua, and the Judges.

In his brillant essays, Mr. Straus makes it clear that the Republic established by Moses constitued a perfect pattern for the form of government instituted by the Continental Congress. He reveals that the Republic of Moses had its (1) Chief Executive in the Judge or shophet; (2) an elected Senate of seventy elders, usually referred to as the Sanhedrin, and (3) an Assembly or "Congregation" as distinct from "all Israel." The democratic spirit of the Mosaic Republic, he shows, is borne out by the fact that the people themselves "selected" or "appointed" their leaders. The Levites, however, were separated from the other tribes, thus keeping the priesthood apart from the State government.

PART 1

Early Americans and the Old Testament

The social, religious, and political upheavals that kept the governments of England and the Continent in constant change and commotion, had as yet little effect in the colonies. The people here were busy with their own affairs, and England having not as yet laid her rapacious hands upon them, they prospered all the more by this neglect. Beliefs in Europe that had lost much of their vigor retained all their ancient force in the colonies.

The inestimable privilege of worshipping G-d in accordance with their own conscience was denied to the first settlers of New England in the mother country and they came to the wilds of America to enjoy that boon.

The Bible was to them not only their guide in religion, but their text-book in politics. They studied the Old Testament and applied its teaching with a thoroughness and literal devotion that no people excepting only the Jews, and perhaps the Scots, had ever exemplified, for they seemed to recognize a striking similarity between their own hardships, history, and condition and those of the children of Israel under Moses and Joshua. They quoted its texts with a literal application. Their condition they characterized as "Egyptian Bondage," James I they styled "Pharaoh," the ocean whose dangers and hardships their ancestors were driven to encounter they spoke of as the "Red Sea." They likened their own numbers to that of the children of Israel, "three million souls," America in whose wilds they had come was their "Wilderness," and in after days Washington and Adams were frequently referred to as their Moses and Joshua.

America–A New Canaan

Their first conception of the form of an American union was a Theocracy, the same form of government in all its essential characteristics, and expressly modelled thereafter, as the children of Israel set up over the twelve tribes under their great lawgiver Moses.

They continued this Theocracy for a period of forty-one years, from 1643–1684, and under it they organized the New England Confederacy. "This confederacy of the four New England Colonies," says Pitkin, "served as the basis of the great confederacy afterwards between the thirteen States of America.

An examination of the two systems discloses a similarity not only in name, but in principles. The Puritans, especially the New England Puritans, evinced a greater preference for the Old Testament than perhaps they themselves were aware of. The persecutions they had suffered in the mother country instead of subduing or disbanding them, had transformed them from what at first was a sect into a faction, united together by the strongest ties of union with spirits rendered more determined by the severity of the hardships they had endured. The wilderness they had conquered — their patient toil was now blossoming as a garden intersperesed within growing villages and populous towns. Their first and only concern was to preserve this New Canaan for themselves, and to establish such laws and regulations for their government as might secure this end beyond peradventure.

Mosaic Code the Guide

The Mosaic laws were framed under divine sanction to accomplish a similar end. To these laws they turned as a guide, not taking into account that more than thirty centuries had rolled by, and that the social regulations of those times were not better fitted for the then times than the vestments of that climate would suffice as a proper protection against the New England winter.

They did not seem to understand that however severe the Mosaic code was, it was mild in comparison with the

see page 23

N. C. ASSOCIATION OF JEWISH MEN



Rabbi Kesner admires a statue of Moses Maimonides — the greatest Jewish man in Spainish history.

A JEW RETURNS TO TOLEDO

Rabbi Reuben Kesner

Some historians have said that the Jews came to Toledo, Spain when they were dispersed throughout the world after Nebuchadnezzar's destruction of Jerusalem. What can be asserted on a strictly historical basis is that they were in Toledo during the first centuries of Christianity.

We went to Toledo to see one of the oldest synagogues in the world, if not the oldest. The Greek word, synagogue, was applied to Israelite Houses of Worship built after their kingdom had been destroyed by Nebuchadnezzar, since formerly they had no places exclusively set aside for prayer. The word Temple had been reserved solely for that of Jerusalem.

The Jews contributed much to progress in all fields of public activity in Toledo. In 1492, on October 12, the very day Columbus set sail for America, the Jews were expelled from Spain by Isabella after many centuries of influence exerted on the growth and development, culturally, economically, socially, and spiritually, of that country.

When they left they carried with them to countries in the southeast of Europe the keys of their houses as a token of ownership which their descendants have for centuries dreamed of recovering some future day.

We visited the synagogue of Samuel Levi. Hebrew inscriptions are in abundance on the walls. The once magnificent structure was built by Samuel Levi, treasurer and personal friend of King Peter the First of Castile. He wished to imitate David, founder of the Temple of Jerusalem, and erected this superb building at his own expense. It is an architectural marvel. What we saw was an unobstructed rectangle of 78 by 32 feet, surrounded by four walls literally covered with unbelievable filigree work, like some bridal embroidery.

Some of the inscriptions are taken from the Psalms, as for instance, *How lovely are thy tabernacles, O Lord.* Others are tributes to the King, the Rabbi, The Benefactor, and the Architect.

At the height of its splendor, the East Wall must have been a thing of awesome beauty. In the distant days the white paving tiles were trodden by the solemn steps of the Rabbi as he proceeded to the bimah, a wooden tower, perhaps by the light of the seven branched candelabrum, to call the Children of Israel to prayer.

Ours was a poetic journey through an ancient city which speaks of stirring golden Jewish memories.

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A Walking Tour of N. C. Jewish Home

Pass through the gate and your eye is treated to a view of rolling hills, tree lined drive, a glimpse of the Yadkin River. Round a slight curve and to your left is the first section of the nursing wing which adjoins the original "Lasater" House. The architecture of the Nursing Wing is tastefully done to blend with the original concept of the Mansion and surrounding grounds. If you intend to identify every tree and shrub, allow ample time as there was no effort or expense spared in the original (and continuing) landscaping.

Turning left at the "Main House" you will encounter the white columned entrance. Park. Enjoy the view and the huge, beautiful old Magnolia Tree to the left. Look up over the entrance, engraved in stone, is the date 1928. Here is a part of History. Let's go inside and see for ourselves what this "Home" is all about.

The "Main House," serving primarily as the Administrative section, still retains its original design. The spacious living room, huge fireplace and spiral staircase are reminders of another day. The living room, now known as the Sosnik Lounge, serves as the Main Lounge, a multi-functional area. Coctail parties, receptions, major full feature films, etc. are held here. The offices are to the left there. On the second floor we find a Beauty Parlor, Dentistry, Podiatry, and Optometry Clinic with other supported areas. Now, let's go out on the patio.

As we pass through the Main Lounge we see the chapel to our right, and the sounds of much activity (sewing machines, etc.) from the adjoining "Crafts Shops," an occupational therapy area.

Here, on the patio, a glimpse of the surrounding countryside with all its varying hues in rolling hills, green lush grasses, trees, flowers, and shrubs. And there, rising, is the multi-storied new wing, a constant source of interest to all, for it portends new horizons for its residents. As one returns to the Main building his eye is caught by the Mogen David affixed on the main spire. The shield of David had been there for many years prior to acquisition of the Home by the North Carolina Jewish Communities through Mr. and Mrs. I. D. Blumenthal. Apparently it was placed there years ago by the original owners, the Lasaters — a symbol of recognition and ordaination of the North Carolina Jewish Home.

Inside again and down the hallway to our left we see the dining room. It is spacious, pleasant, clean and obviously Kosher as we also are able to see the double kitchen with its gleaming equipment. We continue on and visit some resident rooms, which are most spacious and designed for the comfort of our residents. As we move on we observe the centrally located nursing station which is in constant communication with each room as needs arise. All of this is good to the eye and generally clean to the nose. The Staff is justly proud of it, but this is not the heart of the North Carolina Jewish Home.

The "heart" is the philosophy, put into daily, hourly, continual practice. The dedicated staff who performs its duties with tender, loving care. This is what makes our Home not just a place to add years to life, but a place that fosters independence and not dependence, a place that "activates — not vegetates" its Residents — a place that adds LIFE as it adds years to that life.

NEW WING A WILDFIRE

Wildfire in the deserts of the world, or in the Forest of Life could not move as fast, so it seems, as our contractors who are now working on the new wing. At the time of this printing and barring anything unforeseen, this new structure shall be about 70% complete and ready for the usually time consuming finishing steps.

Finished concrete floors have been poured in all the critical areas, internal walls are being erected, most of the utility feeders are in place and it is anticipated that the inspectors will soon be making their second round of inspections before the end of February. For all practical purposes, the contractors seem to be on schedule and perhaps a little ahead in many areas.



Children of the Beth David Religious School of Greensboro.

IT IS GOING OUT

The Home is now working with obligated funds which must be absorbed rapidly through new pledges, payment on previously obligated pledges, capital contributions and out and out grants.

Interest costs could be a terrific burden in addition to retiring a large obligation, funding the normal anticipated deficits created by those unable to pay the full cost of their care and of course, the "start up costs" and allied expenses that will be required to open and initially provide for the operation of the new wing.

Obligations and funds by our many new friends in amounts totaling in excess of $ 1,500,000 to $ 2,000,000 is now needed to avoid major hardships at a later date. Your contributions, pledges, assistance, and total support is needed NOW if we are to help the many who need our Home.

Do your part. Contact the Home or any of its Officers and ask how you can help. Don't talk about it. It is too late for that. We must do something about it and do it quickly. Time is of the essence. Only you can decide. Support our Home. If not for your sake, then for that of others.

NORTH CAROLINA JEWISH HOME CELEBRATES CHANUKAH

The Festival of Chanukah was celebrated by the residents of the North Carolina Jewish Home in Clemmons beginning sundown, December 8, 1974, and continued through December 16.

The children from the Religious School of the Beth David Synagogue in Greensboro, North Carolina, under the direction of Michael and Mira Chen performed a Chanukah play for the Residents. Following the play, the children sang and danced traditional songs and dances. Our Residents joined with the singing and those who were able, joined the children in dance. The eyes of our Elders sparkled as they remembered yesteryear and their own activities as mirrored by the children from Greensboro. Typical Chanukah refreshments were served following the program.

A Chanukah party was held for the Residents on Tuesday, December 12. The dining room was decorated in keeping with the Festival of Chanukah, including the placement of large dreidels in strategic locations. The Residents received many gifts presented by the Sisterhoods of Durham, Whiteville, Jacksonville, Hickory, and Statesville, and from private and public organizations. There were the usual refreshments, and Chanukah gelt and the wish by all, to all, for health and happiness in the years to come.

A special commendation is made to Mrs. Bonnie Athan, Socio-Recreation Director, who spent many hours of planning, gathering and wrapping gifts, preparing decor and generally getting the program underway.

Elbert Levy, Executive Director, and Sam Jacobson, Chairman of the Home Religious Committee, officiated at the Chanukah Services with the traditional lighting of the candles. Ordinarily with the lighting of each candle, the huge electric Menorah at the end of the building is lighted to show travelers that the Home is helping to proclaim the miracle of the lights, the survival of the Jewish people and Judaism through the ages. This year, because of the energy crisis, the lighting of the electric Menorah (nine bracket candelabra) was foregone. Knowledgeful people will understand and know that despite the visual electric 'brown out', within the Home the candles were kindled and the miracle of the lights burns within the hearts and minds of all persons of the Jewish Faith.

Gifts

to the NORTH CAROLINA JEWISH HOME



The prayers and thanks of our Residents are expressed for the contributions made to the Home from December 5, 1974 to January 5, 1975.

IN MEMORY OF FRIENDS AND RELATIVES

Remember him whose heart outflowed to thee . . . —TABERNACLES, 138

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May you enjoy a long, happy and healthy life:

Mr. Isaac Louza

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May your name be inscribed in the book of Life with Health and Happiness:

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May their loving memory bring comfort to their loved ones.

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. What is prayer?

A. The prayer can be defined as the offering of petition, confession, adoration or thanks to G-d. It was conceived as a spiritual bridge between man and G-d. Its concept is based on the conviction that G-d exists, hears and answers—in other words that He is a personal deity. Though prayer has an intellectual base, it is essentially emotional in character, the Encyclopaedia Judaica says. There were and are prayers of so many different types that the Rabbis already noted that "prayer is called by ten different expressions."

Originally prayer was undoubtedly spontaneous and personal; but the need to organize religion gave rise to liturgical patterns and musical renderings. Prayer formulas, however, are found in the Pentateuch. The Psalms provide examples of fuller liturgical developments, including choral and instrumental features. The response *Amen* occurs in Numbers 5:22, Psalms 41:14, etc. Thus customs of seemingly modern innovation go back to biblical times, says the authoritative Encyclopaedia Judaica.

The obligation of offering up prayers, although supported by a biblical verse, is considered to be rabbinic, not biblical. Prayers are to be recited three times a day: morning, afternoon, and night. In addition to the statutory prayers and private prayers of various kinds, public prayers were offered in times of distress; prayers for rain, for instance in times of drought.

In Hasidism, prayer is a mystical encounter with the Divine, the heart leaping in ecstasy to its Source. Prayer is frequently seen as man's most important religious duty. "For although the forms of the prayer and the duty of praying 3 times a day are rabbinic, the idea of prayer is the foundation for the whole Torah," wrote Rabbi Shneur Zalman of Lyady, the founder of the intellectual Habad sect in Hasidism.

In the 20th century, Jewish thinkers began to consider the basic philosophical problems surrounding prayer.



The Hebrew words on the seal of Columbia University demonstrates the strong link between Hebraica and America.

from page 16

laws that preceded it, and that the social relations of mankind had undergone a change during the many centuries that had rolled by. They even baptized their children no longer by the names of Christian saints but by those of the Hebrew prophets and patriarchs. **In a word, they adopted not the spirit but the letter of the Old Testament**, and here was the radical error of their social regulations.

"G-d Alone is King"

The question suggests itself: Why could not the social laws and religious regulations of the Hebrews be adopted by the people of New England with the same propriety, justice, and applicability as their form of government? The answer is plain, the former were framed upon the central idea of exclusiveness. The children of Israel were, as they believed, G-d's chosen people. Social and religious regulations were made with this chief end in view, that they might not by contact with surrounding nations lapse into idolatry.

On the other hand, **their form of government was constructed upon laws of universal humanity, upon the broad principles that all men are equal, that G-d alone is king; which were as true when the Declaration of Independence was adopted as in the times of Moses and Joshua, and as true in New England as they were in Canaan.**

(To be continued in the March issue.)

MYTHS AND FACTS

EDITOR'S NOTE: The following facts were culled from the **Near East Report, Myths and Facts.** We hope it will clarify some of the issues which affect the present situation in the Middle East.

1. Jews have lived in the land called Palestine since the days of Abraham. Until 132 A.D. there were independent or automonous Jewish governments. The Roman conquest suspended Jewish sovereignity, and from that time until 1948, the country never regained independence. Rather, during that 1800 year period, it was the province of many empires.

2. In 1947, 2 peoples, Arab & Jews, both claimed all of the country. The Jewish state was already in existence in all but name. The Jews of Palestine were willing to accept compromise, i.e.: partition. The Arabs proclaimed 3 *no's: no* partition, *no* further Jewish immigration, and *no* Jewish state at all.

3. Late in 1947, the U.N. voted to create 2 separate states, Jewish and Arab, to be joined by economic union, with a Jerusalem enclave.

4. The Palestine Arab Higher Committee threatened war and so did the delegates of the Arab states. Jamal Husseine, the Committee's spokesman, had told the U.N. in November 24, 1947 (5 days before the U.N. vote): *The partition line proposed shall be nothing but a line of fire and blood.* To prevent the implementation of the U.N. resolution, the Arabs mined roads, isolated Jewish settlements, and ambushed convoys. By the end of the first week, 105 Jews had been killed. Later, apartments were blown up, 35 Hebrew University students were massacred, a medical convoy on the way to Hadassah Hospital on Mount Scopus was set afire and 77 Jewish doctors, nurses and scientists died.

5. In January 1948, the first detachment of the "Arab Liberation Army" entered Palestine from Syria and Jordan to attack Jewish villages.

6. The State of Israel formally came into being on May 14, 1948, as the British finally left the country. Arab armies now invaded Israel, expecting to sweep the Israelis into the sea and liquidate the Jewish state.

7. On May 15, Azzam Pasha, Secretary General of the Arab League, said in Cairo: *This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the crusades.*

8. The war was on. All the Arab governments sent armies for the battle. U.N. Soviet Delegate Tarasenko told the Security Council on May 20, 1948: *I should like to point out in passing that none of the states whose troops have entered Palestine can claim that Palestine forms part of its territory.*

9. When the fighting ended on July 15, the Arab war to destroy Israel failed. Still, Jews were to be denied access to their Holy sites in the old city of Jerusalem until 1967. However, the Arabs wound up with less territory than they would have had if they had accepted the partition resolution, and the Palestinian refugee problem was created for all the world.

10. If the Arabs had accepted the 1947 U.N. resolution, there would not have been one Arab refugee. The Palestinian Arabs today would be living in peace in an independent Arab state if the Arabs had not gone to war. It is the Arab refusal to recognize Israel and make peace with her which has needlessly and cruelly prolonged Arab displacement for more than 25 years.

11. Arab leaders have always attempted to disown responsibility for the Arab flight from Palestine and to blame it on the Israelis. Actually, Arab leaders stimulated the Arab departure because they wanted to arouse the Arab world into a Holy War against the Jews. Further, they expected a quick victory and promised the departing Arabs that they would soon return to reclaim their property and that of the Jews as well. ✪

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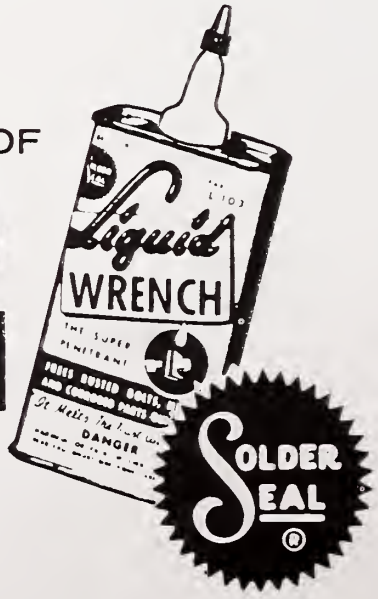
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MARCH 1975

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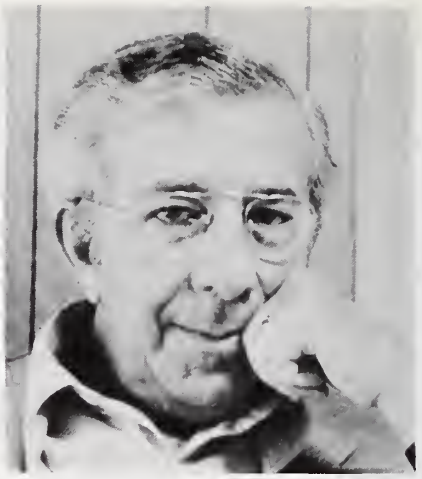
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Dore Schary Named Chairman of CULTURAL ARTS CONFERENCE

Dore Schary, one of the country's most noted playwrights, producers and motion picture executives, has been named chairman of a Conference on the Jewish Cultural Arts to be sponsored by the National Jewish Welfare Board, according to an announcement by Daniel Rose of New York, JWB president.

The Conference will be a major Jewish celebration of the American Bicentennial. "We will celbrate the Jewish contribution to the cultural life of America," Mr. Schary said. "The Conference will serve to demonstrate both the Jewish cultural impact on America and America's impact on Judaism."

Outstanding Americans who are Jewish and have contributed to the fields of music, comedy, literature, dance, drama, the plastic arts, and other aspects of the cultural experience in America will be involved in the Conference, Mr. Schary said.

The national event, to be held in New York in the latter part of 1975, will spark local Jewish celebrations of the American Bicentennial and will seek to stimulate local Jewish Community Centers and other community agencies to build on their achievements in the cultural arts and to strengthen Jewish culture in every way possible.

The forthcoming Conference on the Jewish Cultural Arts is one of more than a dozen events which JWB is planning related to the American Bicentennial.

Celebrating the Bicentennial

Janet Hough

"American Jewish Music: A Bicentennial Celebration" will be the theme of the 1975 Jewish Music Festival, held under the auspices of the JWB Jewish Music Council. The Festival will be a major Jewish celebration of the American Revolution Bicentennial.

This 31st annual observance of Jewish Music Festival will take place from February 25 to March 26 (Purim to Passover). Musical programs featuring the Festival theme will be conducted by Jewish Community Centers, synagogues, educational institutions, and Jewish organizations across the nation. Programs will reflect the Jewish cultural contribution to America.

The Jewish cultural arts are rich sources for developing all aspects of the Bicentennial: Heritage — reviewing past history; Festival — understanding the present; Horizons — establishing commitments to the future.

Jewish music was created and preserved to a large extent by oral tradition. The religious doctrines and ethical principles that it purported are taken from the written tradition of the Bible. Originally a folk art, music became part of the sacred arts after the Israelites returned from Babylon. Eventually it was given a role in the organized Temple service.

One of the most important factors affecting Jewish music is the Diaspora. The various musical styles, practices, and ideas to which our ancestors were exposed through their dispersion were absorbed and influenced our musical heritage. The Music Festival this year celebrates the influence of American culture on Jewish music and retroactively, the contribution that Jewish music has made to American culture.

Our cover this month is taken from a poster designed by Cy Warsaw of the Jewish Welfare Board. It depicts the Festival's theme: "American Jewish Music: A Bicentennial Celebration" in patriotic red, white, and blue colors. The poster is one of a number of programming aids and resources prepared by the JWB Jewish Music Council to help community groups plan meaningful musical programs for both the Jewish and the general public.

Our feature article this month is Abraham Binder's "The Jewish Music Movement in America." Although it was originally written in connection with the American Jewish Tercentenary, it is relevant to the current celebration of the Jewish aspect of the United States Bicentennial. Mr. Binder traces the three important factors which instigated the modern Jewish music movement. They are: the Zionist movement, the organization of the Yiddish Theatre, and the organization of the Society of Jewish Folk Music. These elements combined to shape the Jewish musical idiom here and abroad.

This year's Music Festival is only one of many significant activities which JWB is planning related to the American Revolution Bicentennial. A Cultural Arts Conference chaired by Dore Schary will be held in late 1975. It will be the catalyst for Jewish celebrations of the American Bicentennial to be held throughout the United States. Jewish Americans have made tremendous contributions in literary, dramatic, and artistic fields as well as in music. "The Conference will serve to demonstrate both the Jewish cultural impact on America and America's impact on Judaism," Mr. Schary explained.

calendar

Art Auction, B'nai Israel
High Point, 2 p.m. Mar 2

Dr. Leonard Fein
Triad Cultural Series Mar 9

Honorary Dinner for I.D. Blumenthal
sponsored by NCJM & W to be
held in Greensboro postponed

Passover Mar 26—Apr 3

Jewish Ceremonial Art Exhibit
N. C. Art Museum, Raleigh . Apr 1

Dr. Joseph Prinz
Triad Cultural Series Apr 6

Hadassah Lecture, Temple Beth El
Charlotte, 7 p.m. Apr 6

Yom Ha-Shoah Apr 8

Israel Independence Day Apr 16

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The American
JEWISH TIMES-OUTLOOK

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I. D. Blumenthal
Publisher

Janet Hough
Editor

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HONORABLE MENCHEN

Rabbi Richard Rocklin
Temple Israel, Charlotte, N.C.



I. D. Blumenthal

EDITOR'S NOTE: From February 28th through March 2nd, celebrations were held in honor of Mr. I.D. Blumenthal's eightieth birthday. Many friends and relatives were present at the various affairs to witness the honor bestowed upon him.

Mr. Blumenthal is well known for his accomplishments throughout the Jewish community. The creation of the Circuit Riding Rabbi, the establishment of Wildacres which contributes to better human relations, the N. C. Jewish Home for the Aged, continued support of meritorious projects, and outstanding work for U.J.A. are only a few selected from an endless list.

Mr. Blumenthal's life is based on the Jewish concept that God's work is in every human endeavor. A friend of his was quoted thus: "He carries his religion 7 days a week, every hour of the day and night, just like the silver-threaded yarmulke he carries in the breast pocket of his suit coat."

Mr. Blumenthal has never sought honor, yet he is recognized continuously for his mitzvahs. Because of his kind and humble nature there are many who consider him one of the Lamed vawnk (36 righteous men living in the world in every generation.)

The beloved Jewish sage and saint, Hillel, taught: "Do not separate yourself from the community. If the community is struggling to support the principles of Torah and recognizes its supreme authority, do not separate — work with it and give it your best. But what of the community that goes after the desires of its own heart? What do you do when the crowd separates itself from Jewish teachings? Do we still say: "Do not separate?" "No" concluded Hillel. Sometimes the situation calls for a man; for the individual who will stand up to the crowd; for the strong, adamant person who will say "No."

We honor I.D. Blumenthal on his 80th birthday. He is a man who understands Hillel's dictum — "Where there are no men, strive to be a man." There aee times when I. D. resisted, went against the tide and became a non-conformist. If the situation arose whereby others didn't have the wisdom or the courage to follow Judaic principle, if others had become part of the faceless crowd, the 1000 headed monster that was the spineless creature of conformity, I. D., the Jew, the son of Abraham, the "Ivri," the one who stood on the other side and continued to recognize the divine presence of Almighty God in his life.

I. D. Blumenthal's life is illustrative of a man who has stood tall and straight and fulfilled the principle — "where there are no men striving to be a man." We honor this gentleman; this remarkable human being and we thank Almighty God that he has lived in our midst. He is a man who has understood the right; has recognized divine principle; has observed our holy Torah; has fulfilled the Biblical dictum — "Man is his brother's keeper." If the Jewish people had followed the majority, there would be no Jewry and no Israel today. It was this handful of righteous people who were prepared to stand up and say: "I am here prepared to serve. I recognize the force in my midst. I understand the ethical quality of the Torah and I will live by its guiding principles of righteousness and justice."

"Yes, " said Hillel, "do not separate yourself from the group, but when the group has forfeited the right to become men, where righteousness and justice and Torah have departed, in the place where there is no man you must stand up and fight the majority; you must be the man." I. D. filled this role throughout his adult life as an active participant in the Jewish community and in the community of mankind. He did not reject responsibility; he did not refuse to assume office; he did not rule out positions of leadership. The Bible informs us Moses was the most humble of all men on the face of the earth yet he led, rebuked, exhorted his people and was aware of his historic significance. I. D. Blumenthal has followed in his footsteps. To view the man is to view greatness. He has retained his humility and also his strong sense of dedication, leadership, and rejection of wrong doing.

He is not one who disparaged his abilities, or deceived himself or others about his true talents. He accepted his talents and his abilities and faced his historic opportunities. He continues to assume his responsibilities and he can add in utter honesty: "All this has been given me by the Almighty to serve him and fulfill some part of his plans for the universe. All this is no cause for arrogance and conceit. I am what the creator has made of me and I must do what my situation demands of me."

I. D. Blumenthal we honor you. May God continue to bless you and fulfill His requests and designs for the Jewish people through your eyes which have beheld holiness and have assumed greatness. ✡

NEWS OF INTEREST



Congresswoman Bella Abzug Addresses Hadassah National Body

". . . As the only directly elected representative of the American people, Congress must assume the major responsibility for leadership and government in the next two years and must act quickly and effectively to lead America out of recession and inflation," Congresswoman Bella Abzug (D.-N.Y.) told Hadassah's national leadership meeting in annual Mid-Winter Conference at the New York Hilton Hotel January 12—16. Standing left to right: Rose E. Matkin, national president; Rep. Abzug; and Esther Gottesman, Am. Affairs Chairman.

Allon Meets with Defense Secretary and President Ford

Israeli Foreign Minister Yigal Allon met with Secretary of Defense James Schlesinger at the Pentagon. Mr. Allon, who also met briefly with President Ford and Secretary of State Kissinger as well as with Soviet Ambassador Anatoly Dobrynin while in Washington, expressed his country's dismay over the Soviet Union's rejection of a 1972 trade agreement with the U. S., an agreement which had been tied to the emigration of Soviet Jews.

Richard Tucker, Opera Star and Cantor, Dies

Richard Tucker, for 30 years a leading tenor with the Metropolitan Opera Company, died of a heart attack January 8 in Kalamazoo, Michigan, where he was to have appeared in a concert. He was 60 years old.

Mr. Tucker, whose voice was ranked among the finest of his time, was the son of Jewish immigrant parents who named him Reuben Ticker. His father, who had come to the U.S. from Rumania, was a fur worker and sometimes officiated as cantor in his synagogue. At the age of six, Mr. Tucker began singing at the Allen Street Synagogue on Manhattan's Lower East Side. At his death, he was still an ordained cantor who sang during High Holy Day and Seder services.

Israeli Official Honored by N.C.C.J.

Dr. David Hyatt, president of the National Conference of Christians and Jews, presented a citation to Moshe Kol, one of the founders of the State of Israel and its minister of tourism since 1965.

The N.C.C.J. honored the Israeli official for "outstanding contributions in promoting justice, amity, and cooperation among people of all faiths, as one of the founders and officials of the State of Israel, for courageous championship of the rights of religious minorities in Israel, for enhancing and protecting Holy Land religious sites for Christians, Muslems, and Jews."

Commentary on Torah Produced by The Reform Movement in Judaism

Publication of the first Reform commentary on the Torah, under the auspices of the Union of American Hebrew Congregations, was announced in January by Rabbi Alexander M. Schindler, U.A.H.C. president.

Written by Rabbi Gunther Plaut of Holy Blossom Temple in Toronto, in close consultation with a board of distinguished Reform Jewish theologians and scholars, the new commentary is the first biblical exegesis that carries the imprimatur of Reform Judaism.

Although every program of Jewish education teaches Torah, few tests combine the elements of Hebrew, translation and commentary in the in the manner of the new work. Each book of the Torah is divided into six sections — an introductory note, the original Hebrew, the new translation of the Jewish Publication Society, a brief commentary on the text with a discussion of the section's major theme or themes, and a section of "Gleanings." The gleanings are quotations and excerpts from a wide variety of sources, including the Koran and the writings of such literary figures as Shakespeare and John Milton.

Rabbi Plaut emphasized that the "commentary takes the religious approach, recognizing the touch of the Divine, but it also takes cognizance of the latest scientific research."

In Commemoration of America's Bicentennial

The Hebrew Commonwealth & the Government of the United States

By OSCAR S. STRAUS

In connection with the Bi-centennial celebration of the United States, commencing in 1976, this publication is happy to present to our readers the first of a series of articles abridged from the late Oscar S. Straus' book, **The Origin of Republican Form of Government**. Mr. Straus (1850—1926) had served as Minister Plenipotentiary to Turkey under President Grover Cleveland and William McKinley.

Out of print, the volume was first published by the Jewish Publication Society. This series of articles is being reprinted from the "United Israel Bulletin" edited by David Horowitz. The articles reveal that the Founding Fathers received their inspiration in the establishment of the American Republic from precedents of government by and for the people as set forth ages ago by the ancient Hebrews under Moses, Joshua, and the Judges.

PART II

Settlers Cite Samuel the Prophet

Early in the history of the American people, Cotton Mather, who was an extreme Old Testamentarian, said: "New England being a country whose interests are remarkably enwrapped in ecclesiastical circumstances, ministers ought to concern themselves in politics." Verily they followed his advice. They mustered not only in the ranks of the Continental army, with their firelocks in hand, fighting the battles of the revolution, but on Sunday their eloquent voices were heard from the pulpit and in camp denouncing not only as false in principal but as against the true spirit and meaning of the Scriptures, the slavish Doctrines of "unlimited submission and non-resistance," which they explained, had been invented by crown sycophants and court chaplains to flatter the ears of tyrannical rulers.

They pictured in flowing words the rise and fall of the Hebrew Commonwealth, and read to their hearers again in the warnings and admonitions of Samuel, and the references made by the prophets to the wrongs and injustice of kings, and the consequential sufferings of the people because of their rejecting G-d's established rule, the government of the people as it existed under Moses, Joshua, and the Judges.

"And the Lord said unto Samuel, hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not rule over them." (Samuel viii., 7).

"Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them."

These and similar passages were taken as texts for the politico-theological sermons that were heard Sunday after Sunday throughout New England. Jonathan Mayhew, in the preface to his famous discourse concerning *Unlimited Submission and Non-Resistance to Higher Powers,* published at the request of his hearers, delivered on the 30th of January, 1750, the anniversary of the death of King Charles I, says by way of introduction: "It is to be hoped that but few will think the subject . . . an improper one to be discoursed on in the pulpit, under a notion that this is preaching politics. Why then should not these parts of the Scripture which relate to civil government be examined and explained from the desk as well as others?"

Hebrew Commonwealth Held up as Model

By a remarkable and potent coincidence the very texts and arguments drawn from the Scriptures that were adduced by the divines to resist the unjust exactions and illegal encroachments of the king, and which stripped the royal scepter of its divine character; held up before the American people the **Hebrew commonwealth as a model of government: so closely are the rights of the people and their form of government identified in the books of the Old Testament.** The same Scriptural records which weaned the Americans from their monarchichal affiliations, which placed the divine mark upon popular government, and which designated that form as best calculated to secure the inestimable privileges of civil liberty also supplied the model for its creation.

"Rebellion to Tyrants is Obedience to G-d"

The framers of the Republic of the United States did not construct this government after the model of any of the then existing republics, or after that of the great republics of classical or medieval history. They brought to their aid the experiences of all the past; the entire science of government was their guide.

In the words of Franklin, who, as an authority on this subject, is second to none: "We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been originally formed from the seeds of their own dissolution, now no longer exist; and we have viewed modern states all round Europe, but find none of their constitutions suitable to our own circumstances." On the other hand, the departments constituting the framework of our government — the Executive, Legislative, and Judicial — owe their

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The seal depicts Pharaoh's army downing in the Red Sea as the Israelites watch from dry land during the exodus from Egypt. It was designed by Franklin, Adams, and Jefferson who submitted it to the Continental Congress.

origin to similar departments in the government of England, and to the general form of construction of the then existing colonial governments.

In the spirit and essence of our Constitution the influence of the Hebrew Commonwealth was paramount, in that it was not only the highest authority for the principle: "Rebellion to tyrants is obedience to G-d," but also because it was in itself a divine precedent for a pure democracy as distinguished from monarchy, aristocracy, or any other form of government. By that means and to that extent it had a decisive influence in guiding the American people in the selection of their form of government.

The First Democracy

The Hebrew Commonwealth, unlike other republics, both ancient and modern, was an original government. It was not constructed from the remnants of a shattered monarchy, nor did it belong to that class of governments which were "originally formed from the seeds of their own dissolution."

The governing power was exercised by the people, and not arrogated by the few, or retained by aristocratic families who might thereby have the means of constituting themselves an hereditary senate.

The children of Israel, when they escaped from the thraldom of Pharaoh, like the people of America when they severed their allegiance from their king, were peculiarly fortunate in having no titled classes with exclusive privileges to contend against, no institutions among them which had outlived their usefulness, no old ruins to rebuild. They were particularly fortunate in having the power or organizzing for themselves such form of government as they in their most deliberate judgment, guided by the experiences of all nations, might elect.

It may be accidental coincidence that in the history of these two peoples there should exist so many circumstances that bear a striking similarity to one another, that in respect to government they should have arrived at the same result, the establishment of a federal democratic republic.

(Continued in Next Issue)

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Inside  Israel

UTOPIAS OF DEMOCRACY

Carl Alpert

Yasser Arafat's demand for replacement of Israel by a *democratic* Palestine state would be much more convincing if he could point to a single state in the vast Arab world which could serve as a model for such democracy. Certainly it would allay many fears if we could be shown examples of how Arabs treat minorities in the countries which they govern. This is a matter of some concern to us, for he seeks to make the Jews a minority in his Palestine, and Egypt's foreign minister wishes to assure such minority status by banning immigration for fifty years.

To whom should we look for reassurance of Arab intentions? Would Iraq, for example, be held up as a model democracy? Iraq – where for almost a generation the government has been waging a pitiless, bloody war of extermination against the Kurd minority. Tens of thousands of Kurd civilians have been killed in the savage attacks, and still the blood runs.

Perhaps they have in mind Syria which enjoys the dubious notoriety of trampling on every form of democracy. Non-Moslems, like the Nestorian Christians, have felt the sharp lash of persecution. The dismal fate of the few remaining Jews here sets a sorry example of what may be expected in a *democratic* state of Palestine. Ask the Druzes of Syria, who have been frequent victims of violence. This is Syria, where one government succeeds another after assassinations, revolts, treachery and again assassinations.

In modern Egypt only one political party is legal – hardly a paragon of democratic practice. In 1956, Jews, Armenians, and Greeks were expelled from the country. The two million Christian Copts in Egypt, once regarded as the intellectual elite of that country, are now being frozen out of all the top posts in government and commerce.

Unhappy Lebanon has a long tradition of inter-communal massacre between its Christians and Moslems, and even today teeters on the edge of a civil war, as the government has abdicated its responsibility over large sections of the country where PLO terrorists have taken over control.

Sudan presents a classical example of Arab repression of black Africans, and the number of victims has run into the hundreds of thousands. No less an observer than Arnold Toynbee (not distinguished by his love for Israel) has called the Sudanese Arabs "flagrant colonialists trying to impose themselves, their religion, language and culture on a non-Arab, African people that wants to be itself and does not want to be dominated."

Do we have to examine the democratic *tzitzit* of countries like Saudi-Arabia or Kuwait, Abu Dhabi or Libya?

Who can forget what Jordan's Bedouins did to the Jewish Quarter, to Jewish synagogues, even to Jewish cemeteries, when they held old Jerusalem?

Perhaps the best description of religious freedom and democracy in the utopian Arab democracies is to be found in the following words:

> "There is nobody in the entire Moslem world who will ever forget the day in which armored vehicles, for the first time in history, entered the Mosque and began shelling the worshippers until 200 of them died. The great Mosque was closed and this too for the first time in history, and its walls and enclosures, its roof and place of worship were soaked by streams of blood which filled the entire edifice."

This is how the Lebanese paper, **El Hayat**, described the assault launched in 1965 by Syrian army units on the Omayad Mosque in Damascus.

No, I am afraid the case for an Arab-guaranteed democracy is not very assuring.

N C ASSOCIATION OF JEWISH MEN

FOUR FACES OF FREEDOM

Rabbi Martin M. Weitz
Temple of Israel, Wilmington, N.C.

In the Black Hills of South Dakota is one of the world's largest works of sculpture. It was carved by Idaho-born American sculptor, Gutson Borglum. It took fourteen years for the master craftsman, aided by hundreds of faithful artists and co-workers, to carve with monumental proportions on Mount Rushmore, the faces of four great Americans: Washington, Jefferson, Lincoln, and Theodore Roosevelt.

This work of art in reality is the "Grand American," the composite Statesmen of the Spirit for a century and a half of our life. The work is as enormous in proportion as it is bold in execution. Four hundred thousand tons of granite were removed by dynamite, compressed air, steam shovel and other methods so that it all could shine on a landscape of national imagination and in the midst of a core of mountainous granite in mid-America as Four Faces of Freedom.

Geologists tell us that these Faces will endure for three million years. Onlookers inform us that the artists seemed as ants, as they swung on scaffolds for their sacred script in stone.

These Faces are the equivalent of five-story structures and a tall man may stand comfortably in the open eye of a Lincoln, while the nose of Washington is greater than the entire head of the Sphinx . . . The dome of the Capital in the city of Washington would fit onto the head of George Washington here like a crown.

These Four Faces of Freedom are an epic carved in stone — an epic of Independence and Interdependence writ large.

George Washington stands above the rest as the "Founding Father" of a nation, in Independence, in him, mood for liberty and quest for amity saw fruition. Magnetic qualities of personal leadership, typical American piety, skill as a Commander-in-Chief, personal integrity, dedication of spirit as a lifeline for the Thirteen Colonies so that they could stand firm in war and united in peace — all are here captured for endless generations. He bespeaks "the right to safety and security of person," as a practical statesman of spirit. "First in war, first in peace, first in the hearts of his countrymen," he continues because he believed in fellowman broadly as he worshipped G-d profoundly . . .

Thomas Jefferson authored the "Declaration of Independence." That would have been enough. He is a Titan in American destiny, as a foe of tyranny in any form. His greatest fight, even on his own epitaph, was the authorship of a Statute for Virginia, on religious freedom. He served as the architect of his own Monticello, builder of a new Washington, originator of the Louisiana Purchase and spokesman for the frontier, physically and

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So What's New?

Hadassah

Mrs. Josephine Dahab, Correspondent

We are about to finish the fiscal year of 74—75. Getting ready for 75—76 Mrs. Leonard Strauss proposed the following slate for officers:

President: *Mrs. Sam Kaplan (Berta)*

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We started 1974 with a beautiful program in honor of our 40th anniversary. We are blessed by having in our midst 10 of our charter members still active, still very much a part of Hadassah. November events included a beautiful fashion show by Montaldo's with modeling by our own Hadassah donors.

Mrs. Laurell Weiner from Atlanta gave us a detailed, informative lecture about our position in the Middle East. Linda Fleishman and Nina Starr came from Greensboro and gave us a most inspiring Leadership Workshop.

The January meeting was held under the leadership of Ellen Jackofsky. We had a group discussion which was very educational.

February gave us a very important and informative film about Israeli forest. We are very grateful to our members for their co-operation at every meeting.

Hadassah has introduced 40 new members and six new life members this year. We are very proud of them.



Two N.C. Men Participate in B'nai B'rith International Policy Sessions

Two North Carolina attorneys recently returned from the Nation's Capital where they represented B'nai B'rith District 5 — a seven state region including North Carolina — at the international budgeting and policy sessions of the 500,000 member Jewish service organization. They are Stanley Gertzman of Charlotte, and Robert I. Lipton of Durham (second row, left and right, respectively). The two are pictured here with B'nai B'rith's National Director of Development, Herman E. Rosen of Washington, D.C. (second row, second left), and other District 5 representatives.

The B'nai B'rith Board of Governors, reflecting "prudence in a year of economic uncertainty," voted at their three-day meeting to reduce the organization's overall budget for the first time since the Depression era.

"We have every reason to be optimistic that the cutbacks will be temporary" said Mr. Lipton, a past President of District 5, citing the nearly six percent jump in income for B'nai B'rith Youth Services programs in 1974. The increase includes allocation gains from Federations and Welfare Funds.

At a cost of more than $ 9 million — nearly half its total budget — B'nai B'rith supports Hillel Foundations, the B'nai B'rith Youth Organization and B'nai B'rith Career and Counseling Services in communities and on campuses across the country. There are extensive B'nai B'rith Youth Services activities throughout the state of North Carolina.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Brown & Novick, Correspondents

Along with nourishing the Spirit, Temple Beth El is always concerned with feeding the mind. Whereas education is an ongoing process, special emphasis is placed in this area during the month of January. Rabbi Jackofsky and Cantor Brown led our Adult Education Sabbaths with a series of lectures and discussions. Our subjects ranged from Kaddush and its relevence to Responsa Literature.

This month we also instituted Family Havdallah Services, the first of which wereheld at the homes of Mr. & Mrs. Mark Rothman and Mr. and Mrs. Lee Pesakoff. The entire congregation was invited to participate. Although Havdallah separates the Sabbath from the rest of the week, we incorporated this beautiful ceremony into a service honoring our new members. An inscription was made in the Golden Book as a permanent record of their membership.

This month we also welcomed another new member in the best possible way. Janie Cohen formerly of Asheville became the bride of Orrin Nelson, a member of our executive board. May they have a long and happy life together.

Our Junior Youth Group is making every effort toward becoming the happiest teenagers in our midst. They enthusiastically enjoyed a skating and pizza party.

The Men's Club was graciously thanked by Presbyterian Hospital for their volunteer efforts replacing workers during their Christmas holidays.

Our *Members of Merit* this month are: Ethel Goodhart, who will be appearing in a play at West Charlotte High. The play is regarding Senior Citizenry and is sponsored by Central Peidmont Community College. David Aaron Novick has been accepted for membership in the Guild of Religious Architecture in Washington, D. C. Harry Golden for the publication of his newest book entitled **Long Live Columbus.**

We are a potpourri of many interesting people working individually and together. Each of us adding a much needed ingredient for a perfect recipe for a vital congregation.



Eisenberg—Taylor Engagement

Mr. and Mrs. Burrell Rufus Taylor of Tarboro announce the engagement of their daughter, Martha Ann, to Randall Bentley Eisenberg, son of Mr. and Mrs. Harry Milton Eisenberg of Wallace.

Both Miss Taylor and her fiance are residents of Greensboro. She is a graduate of the University of North Carolina at Greensboro and is planning department coordinator at Carolina American Textiles, Inc. The groom-elect is a graduate of Guilford College and UNC-G where he earned his master's degree. He is guidance counselor to Reidsville City Schools. The wedding is planned for April 6.

HIGH POINT
NORTH CAROLINA

Mrs. Stanley Herman, Correspondent

The National Council of Jewish Women of High Point, North Carolina will sponsor an art auction Sunday afternoon, March 2nd at B'nai Israel Synagogue on Kensington Dr. Approximately 175 original pieces of art will be on exhibition for preview from 1 p.m. to 2 p.m. The auction will begin at 2 p.m. The National Art Auction Gallery from New York will present drawings, oils, lithographs, and graphics from such artists as Pablo Picasso, Joan Purcill, Marc Chagall, Dali, and Peter Max. Also being featured will be handmade American Indian jewelry. Cochairmen for the event, Mrs. Martin Taylor and Mrs. Paul Fine, invite the readers of the Times-Outlook to attend. Proceeds will go to support community projects sponsored by the section.

ASHEVILLE
NORTH CAROLINA

Dr. Donald Silver, son of Mr. and Mrs. Hermon Silver and a professor at Duke University Medical Center, has been named chairman of the department of surgery at the University of Missouri-Columbia School of Medicine and Medical Center.

He will move to Columbia to assume his new duties. The new chairman will also have the title of W. Alton Jones distinguished professor of surgery.

Silver, 45, is certified by the American Board of Surgery and by the American Board of Thoracic and Cardiovascular Surgery. His special research interest is in vascular surgery and his clinical interest is in thrombolic disorders, the type of medical problems that have plagued former President Nixon.

Silver is a native of New York City. He received both his undergraduate and medical degrees at Duke, where he was a member of Phi Beta Kappa and Alpha Omega Alpha, honorary scholastic societies. He received the M.D. degree in 1955.

He served his internship and residency training at Duke. He joined the faculty of the School of Medicine as an instructor in 1963 and advanced to a full professorship in 1972. He also has served as co-director of the thromboembolic unit and director of surgical vascular unit.

CONTINUED ON PAGE 20

The Jewish Music Movement in America

Abraham Wolf Binder

[Mr. Binder was a prominent figure in American-Jewish cultural life. He devoted himself as composer, conductor and educator to Jewish music in synagogues, Centers, schools and various organizations. As a co-founder of the JWB-Jewish Music Council, Binder spurred the establishment in 1945 of the annual celebration of Jewish Music Festival.]

In order to understand the history of the Jewish music movement in America we shall have to go back to the first musical manifestations in the synagogue of 17th century colonial America. The Jews who came to America from 1620 to 1800 came here for one of two reasons or sometimes for both; for freedom of religion, and the second for adventure and profit. The first type, which was mostly of Sephardic stock (Spanish origin) had sincere and genuine religious motives, but many of the second type cared little one way or the other. We find, however, that up to the beginning of the 19th century, no European cantor of any consequence ventured to come to the United States.

Isaac Da Costa, a cantor (d. Charleston, 1796), came to this country from London about 1750 at the age of 29. He could not subsist completely on the earnings of his religious office, so he engaged in various business enterprises, such as the sale of European and "Indian goods," shipping, the sale of "Havana Rum in pipe," and many others too numerous to mention.

When Jews who sought religious liberty arrived in America in the 17th century, they immediately formed into a community. They erected places of worship, provided Jewish instruction for their children, and founded the necessary beneficent institutions Jewish life requires.

The modern Jewish music movement in America is generally taken to be about a half century old. Actually there were already sporadic signs of it early in the 19th century. We hear of a chorus which was organized in 1818 in the "Shearith Israel" Synagogue for the dedication of its Mills Street Synagogue in New York City. Synagogue choirs began gradually to infiltrate early into synagogues such as Anshe Chesed and Emanuel in New York City during the first part of the 19th century. (The introduction of the choir in European congregations at this time was making itself felt here in America.) The works of Sulzer, Lewandowski and Naumbourg, the musical reformers in Western Europe during the early part of the 19th century, were sought and used in American synagogues. While organized choir singing encountered hard going in this country, as it also did in Europe, special choral groups of men and women were permitted to organize for dedications and other extra-synagogal activities. At such occasions they would sing various appropriate psalms in Hebrew.

In 1853, at a concert given at Temple Emanuel to raise funds to acquire a new organ, Edward Weber prepared a program of "Church Music" which was performed by chorus and orchestra.

Such cantors as Leo Merzbacher and G.M. Cohen at Emanuel; Jonas Hecht, Ezra Sternberger, and Ansel Leo at Anshe Chesed; Ignatius Ritterman and Judah Kramer at B'nai Jeshurun, all in New York City, were the early pioneers of synagogue music in our country and therefore the logical forerunners of the Jewish music movement which was to come at the turn of the century. The published music of that period points to the fact that the influence of Sulzer and Lewandowski on German reform held great sway on this side of the Atlantic, too. The cantors in those early days who composed music, whose music was sung in the synagogues, and who led the way in synagogue music, were not altogether of the highest musical calibre.

As a souvenir of the Jewish Women's Section of the "Parliament of Religions" held in 1893 in Chicago in connection with the Columbia Exposition, a volume of Jewish music entitled "Principal Melodies of the Synagogue from Ancient Times to the Present" was issued. It was edited by two of the leading cantors of that period, Alois Kaiser of Temple Ohab Shalom in Baltimore and William Sparger of Temple Emanuel in New York. In it one finds an attempt at an historical account of Jewish music. In the music section of this volume, one finds traditional modes and melodies for the Sabbath and holidays, hymns and synagogue compositions by contemporary composers of synagogue music both here and abroad.

This volume has the Germanic influence of Sulzer and Lewandowski with its nullification of some of the Jewish characteristics in a melody when harmonized with Western tonic-dominant harmonies. Nevertheless, this volume, quite elaborately issued, shows a desire on the part of the editors (which was also the desire of others) to adhere to the musical traditions of our people, traditions which form the basis of synagogue music, and later, of our art music.

There were three important factors which led to the modern Jewish music movement here and abroad. The first was the **Zionist movement** which began in 1881 with the arrival of the first settlers in Palestine. This new phenomenon in Jewish life set off a tremendous wave of poetry and song. Some of the songs of that period are still remembered and sung. Among them are Eliakum Zunser's *"Shivath Tsion," "In der Soche," "Bemachrashti"* (in Hebrew), and *"Die Blum."* These songs are the true forerunners of the modern popular Israeli songs.

The second factor was the organization of the **Yiddish Theatre** by Abraham Goldfaden in 1878 in eastern Europe. Our people came out of these performances singing such songs as *"Rojinkes mit Mandlen," "Flaker Faierl," "Yankele Geht in Shul Arein,"* and many other Goldfaden songs which have become folk songs. Goldfaden came to America in 1904 and continued his dramatic activity here. Successors to Goldfaden in composing music for the Yiddish Theatre in America were such men as Friedsell, Brody, Wohl and Sandler. Through the plays for which they wrote the music, they contributed popular Yiddish songs such as *"Dos Talis'l," "Pintele Yid," "Eili Eili."*

The third and most important factor in the renaissance of Jewish music was the organization of the **Society for Jewish Folk Music** in 1908 in Petrograd. This new movement was proceeded by an intensive effort on the part of musicians and folklorists to collect Yiddish folk songs. A monumental collection of folk songs by Guinsburg and Marek was the most outstanding result of that movement. The leading spirit of this new Society was Joel Engel, who later came to Israel, worked and died there. With him were associated Michael Gnessin, Moses Milner, Alexander Krein, Solomon Rosowsky, Joseph Achron, Lazare Saminsky, Jacob Weinberg, and others.

To the material which was already gathered, they added their own research and began to shape musical compositions in the larger art forms. This period produced many piano, violin, vocal and chamber music works of higher musical merit. It pointed the way toward a Jewish musical style for Jewish composers of that decade, as well as of decades to come. Joseph Achron's violin piece, *"Hebrew Melody,"* was one of the popular products of that period.

Not being satisfies with just gathering and composing Jewish music, this group in Russia set out through lectures and performances to educate the Jewish people to appreciate this music. Many concerts of Jewish music were given throughout Russia in those days. Simeon Bellison, one of the great clarinetists of all time, in 1902, organized the Moscow Quintet for National Jewish Music, which gave many important concerts of Jewish music throughout Russia. It was this same Bellison who came to the United States in 1921 with his Zimroh Ensemble. This highly artistic organization appeared in New York and in many other cities throughout the United States in concerts of Jewish music comprised solely of the compositions created by the members of the Society for Jewish Folk Music. While the public was generally cool, this new Jewish music warmed the hearts of the younger generations of Jewish composers, of whom there were just a handful. To American Jewry it opened up a new world with wide vistas into the future. These concerts served as one of the greatest stimulants in the development of Jewish art music in America. During the early days of the Zimroh Ensemble's sojourn here, Bellison interested Serge Prokofieff, who was concertizing in America at that time, to compose a work for the Ensemble. He gave Prokofieff the two folk themes which were later woven into the "Overture on Hebrew Themes," now a popular chamber work. *

Today we have the two tremendous reservoirs of world Jewry, each with its own remarkable potentialities: in Israel, the land of our fathers, where the echoes of the Biblical song of ancient Israel still resound, where the hopes and realizations of our people are re-echoed in new musical manifestations, and here in America, where Jews have striven for decades to hold fast to the faith of our fathers and helped in the building and development of our country for 300 years. We must not lose sight of the fact that after the first World War, when many of the great Jewish creative musical spirits – Achron, Bloch and others – came to America, it developed upon American Jewish musicians to carry forward the work. This they did. They helped to develop the Jewish musical art to the stage where it is today. In the last quarter of a century or more, more Jewish music was composed in the United States than in any other country in the world.

Jewish composers in and out of Israel are working toward the same goal – namely, the development of a Jewish musical idiom in a Jewish art music which will be recognized unmistakably as our own and which will take its place alongside of the great music of other nations. Israel is the inspirations of all Jewish musicians. The true Jewish music of the future, however, will be the expression not of any particular segment of the Jewish people, but of all the Jews the world over.

** EDITOR'S NOTE: Portions of this article were dropped due to the material relevance and spatial limitations. A complete copy of the article can be obtained from the Jewish Music Council of the National Jewish Welfare Board, 15 East 26th Street, New York, New York 10010. Requests should be written to the attention of Ms. Irene Heskes.*



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MRS. VIOLA WALLACE: Mr. and Mrs. L. J. Edwards.
MR. ABRAM WHITE: Mr. and Mrs. Nathan Sutker.

IN HONOR OF:

EMPLOYEES: Mrs. Rebecca Holtzman.

HAPPY ANNIVERSARY

DR. AND MRS. LOUIS LEVY: Mr. and Mrs. Nathan Sutker.

HAPPY BIRTHDAY

MRS. F. COBLENZ: Mr. and Mrs. Gary Silverstein.
MRS. MAURICE LEVY: Mr. and Mrs. Elbert E. Levy.
MR. JEROME LEVIN: Mr. & Mrs. Gary Silverstein

SPEEDY RECOVERY

MRS. WILLIAM ABROMOWITZ: Mrs. Jerome Kamenski.
MR. NED W. COHEN: Mrs. Benjamin Marks.
MRS. F. COBLENZ: Mr. and Mrs. Gary Silverstein.
EVA D'LUGIN: Mr. and Mrs. Noah Ginsberg and Mr. and Mrs. Harry Kramer.
MR. IRVIN JACOBSON: Mr. and Mrs. Lewis Ershler.
LEONARD KAPLAN: Mr. and Mrs. Harry Jacobs.
MRS. HYMAN LEVINE: Mr. and Mrs. Nathan Sutker.
MR. HAROLD LINDER: Ms. Susan J. Linder.
MRS. FRED SWARTZBERG: Mr. and Mrs. Ben Bornstern.
DR. WALTER TICE: Mr. and Mrs. Lewis Ershler.
DR. HARVEY TILLES: Mr. and Mrs. Harry Jacobs.
MISS JUDITH WAINER: Mr. and Mrs. Nathan Sutker.

WELCOME

May you enjoy a long, happy and healthy life:

Mrs. Irene Weinstein
Mrs. Rose Block

HAPPY BIRTHDAY!

May your name be inscribed in the book of Life with Health and Happiness:

Mrs. Mabel
Mrs. Wommack

IN MEMORY OF FRIENDS AND RELATIVES:

Mrs. Rebecca Warren, Age 85
After residency of 9 years, 3 months, 8 days.
Mr. Abram White, Age 86
After residency of 7 years, 7 months, 8 days.
Mrs. Elsie Jahn, Age 56
After residency of 1 year, 4 months 2 days.
May their loving memory bring comfort to their loved ones.

from page 15

Mr. Joe Davis
Mrs. Joe Davis
Mr. George Green
Mrs. George Green
Mrs. Lillian Herman
Mrs. Ira Julian
Mr. Martin Levin
Mrs. Ella G. Miller
Mr. Joseph Reznick
Mr. Phil Robin
Mr. Arnold Sidman
Miss Evelyn Sosnik
Miss Marion Sosnik
Mr. Nestor Sosnik
Mr. Robert Sosnik
Mr. Max Wainer
Mr. Lewish Wolberg

OUT OF STATE

Mr. Nathan Addlestone
Charleston, S. C.
Mr. M.A. Bard
Pompano Beach, Fla.
Mr. Edward B. Benjamin
New Orleans, La.
Dr. S.L. Elfmon
Boca Raton, Fla.
Mr. Samuel Gerson
Myrtle Beach, S. C.
Mr. Leo Ginsberg
Mrs. Leo Ginsberg
Laurens, S. C.
Mr. A. J. Grassman
Brooklyn, N. Y.
Mr. Mike Greenbaum
Mrs. Gertrude Greenbaum
Miami, Fla.
Mrs. Richard Heilbrunn
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Mr. Joseph Linder
Mrs. Joseph Linder
Bayonne, N.J.
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Mrs. Herman Lipsitz
Bal Harbour, Fla.
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Montgomery, Ala.
Mrs. Leslie Pensler
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Augusta, Ga.
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NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs The North Carolina Jewish Home 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
_____	_____
_____	_____
_____	_____
Zip _____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**
P. O. Box 38, Clemmons, N. C. 27012

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☐ _____
☐ For _____ Years

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A separate application should be completed for each individual.
Please forward to a friend if you have previously paid your dues.

MEMBERSHIP APPLICATION FOR 1975

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services to our aged residents through participation.

Member	$ 25.00	Name _____
Patron	$ 50.00	Address _____
Founder	$100.00	City _____
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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:

Mrs. Nathan Sutker
723 Larkhall Lane
Charlotte, N. C. 28211

SHOP TALK AT montaldo's

Merrill Witten

The look of love is the spring fashion look at **Montaldo's**: the look of feminine, flowing lines, light, soft fabrics, the feeling of freedom, comfort and total woman.

Blackwell, a well known dress designer, selects the 10 worst dressed women of the year — Elizabeth Taylor, Princess Margaret, and Queen Elizabeth usually make the list. He is known for his candid, nonconforming comments concerning everybody and everything in the fashion world. Blackwell says that when a new clothing season approaches the first thing a woman wonders is: "Where is the hemline this season?" According to Blackwell the mini skirt is "definitely zero" and the midi is "instant ugly." The *in* lenght, ladies, is just below the knee. Most designers in the fashion world agree, including *Woman's Wear Daily* (the Bible of the fashion industry). So, below the knee it is, that is unless you don't feel comfortable wearing your clothes this length. Don't be a slave to the dictates of the fashion industry. Take a good look at yourself in the mirror and wear the look, the length, the style that makes you feel good about yourself. There is no reason why you can't give or take a few inches. Flexibility and sensibility are the key words for women to keep in mind when it comes to buying and wearing clothes. Interestingly enough, the sign of the times shows up in the fashion business. Studies made reveal that, through the years, when the stock market went down skirt lengths went down. It seems to me reverse psychology should occur — skirt lengths should go up to pick up our morale.

Enough said about hemlines . . . let's look at other lines **Montaldo's** has for spring. The chemise dress is here with its free flowing lines which some designers refer to as the tent dress. At **Montaldo's** you will see a selection of chemise styles in a variety of colors, styles, and fabrics. You can dress it down with a very tailored look or dress it up with a wrap-around belt, a sweater or blouse layered look or lots of delicate jewelry, bangle bracelets, button earrings, neck rings with stones, coins, shells, or charms hanging down your neck. This is the look in jewelry this year: smaller, more delicate, and less of it. Belts are great but no longer a focal point.

The return of Superman has brought the return of capes. Well, this may not be true but, coincidentally, both are back. **Montaldo's** says you don't have to be tall, thin, and perfectly proportioned to wear the cape. Contrary to what women think, short plump women can carry the cape lines if they select them wisely. Select lightweight fabrics, soft colors and simple lines and you will feel comfortably captured by the cape look.

Quoting Blackwell again, pants are out . . . not on their way out but out. That's what Blackwell says but I have a feeling it's going to be a long time before women will give up pantsuits. They just fit our way of life, our needs, and our forms too well to give them up. **Montaldo's** says the new substitute for pants this spring is the simple wrap-around skirt and a basic T-shirt. Add a scarf or neck ring and you are out of pants and into the new, smart, suggested substitute for casual living.

MONTALDO'S



Vivo! Our blue and white separates.
Great go togethers: pull-on pant, $26, or six-gore pull-on skirt, $28, both in blue or white polyester knit gabardine. Top them with: a flat knit polyester skivvy in blue or white, $21, or a softy shirt in a cotton/polyester bandana print voile, $23, or an opaque cotton/polyester blue and white bird print, $25. All sizes 6 to 16.

Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, North Carolina, Richmond, Virginia

N. C. ASSOCIATION OF JEWISH WOMEN

Picking Up The Threads of The Past

EDITOR'S NOTE: In 1939, Ruth Kluger, then a young girl in her early twenties, joined with nine other Palestinian Jews to form the famous Aliyah Bet — the tiny underground organization which engineered the escape of Jews from Europe to Palestine before all doors were closed by World War II. It is improbable that Israel could have won the 1948 War had not the 200,000 Jewish refugees helped to escape by Mrs. Kluger and her organization joined the 400,000 Jews already in the country to fight the enemy. A book entitled, **The Last Escape** written by Mrs. Kluger with Peggy Mann, tells of her adventures during this period.



. . . days of Aliyah Bet



Ruth Klüger

. . . today

"The past has a way of catching up with you " and *"It's a small world,"* are two truisms — some might even say they were clichés — that I never thought would ever apply to me. Yet recently, very recently I should say — I lived through the "sequels" of two events on which I thought I had closed the book forever. For the periods of my life during which the events took place were ones in which I generally moved in strict secrecy, and my encounters with people and places were usually brief and circumspect.

In 1973, while the Yom Kippur War was still raging, I was asked by the United Jewish Appeal to address a meeting in San Francisco. I was met at the airport by a young couple anxiously comparing the faces of those leaving the terminal with the photograph of me on the cover of my book. They recognized me, and we exchanged warm greetings.

The couple apologized to me that I had been plucked from the plane by a van instead of a more comfortable car, but it was immediately obvious to me why this had been necessary. For the van, piled high as it was with all kinds of UJA material as well as with copies of my book, resembled nothing so much as a busy office on four wheels.

It was in this fashion that we departed the airport, riding in our office amongst the papers and the books. The young couple offered to take me on a short tour of San Francisco before delivering me to my hotel, the Fairmont. I declined, since it was such a very cold day; besides, I had already seen San Francisco at an earlier time, and had in fact stayed at the same hotel.

The young man seemed quizzical at this, and said, "Oh really? When?"

"In 1947," I replied, "when I came to address a Federation group for the UJA. As a matter of fact, if I can find the time I would like to visit a certain wonderful man who gave up a great, great deal to help the Jews of Palestine."

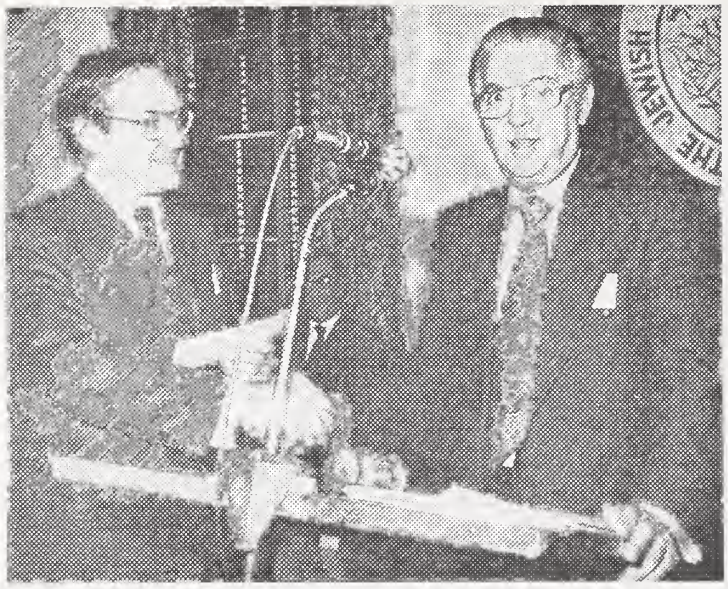
The young couple expressed their willingness to help me locate this man, and asked me his name. "Sam Kauffman," I said.

They asked me that question as we were surging up one of those frightening San Francisco hills, and as I replied the car seemed to take offense and gave forth simultaneously with a terrific lurch and jolt, so that I thought we were well underway back down the hill.

This, really, was a moment beyond description. The young man's wife, Barbara, became instantly pale and two pairs of eyes gazed at me piercingly. It was all too intense for me to think it was because they were upset with the car's behavior.

"I'm Sam Kauffman's son," the young man said. I told them to come to my hotel later in the week and

see page 23



HANDSHAKE FOR YOUTH—Backing its commitment to the Leaders Training Fellowship program administered by The Jewish Theological Seminary of America, the National Federation of Jewish Men's Clubs through President I. Murray Jacobs of Birmingham, Mich. (right) presented initial 1975 check for $12,000 to Newton Minow at Seminary meeting in New York. The mandatory LTF assessment levied on 375 constituent Men's Clubs affiliated with Conservative synagogues throughout the United States and Canada helps to support the program to develop future rabbis, cantors, teachers and lay congregational leaders. Last year the Federation gave LTF a total of $26,000. Presentation to Mr. Minow, a former chairman of the Federal Communications Commission was in honor of his installation as chairman of the Seminary's Board of Overseers.

CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard A. Klein, Correspondent

Beth Shalom's Ritual Committee is planning a Congregational Seder for the second night of Passover on Thursday, March 27. This planning enables our congregants to observe the first Seder at home with their own families, which is deeply meaningful within the family circle. Mrs. Salem Leaman (Carol) is organizing a committee of women to give careful attention to all the details and, of course, Rabbi Skolnik will conduct the Seder. The Seder will be open to members of Beth Shalom and to any guests they might wish to bring.

The Sisterhood Annual Donor Luncheon will be held this year on Wednesday, March 12, at the Opera House. Mrs. Steven Mitchell (Ralpha) is in charge, assisted by Mrs. Charles Leighton (Eddie). Proceeds of the luncheon will go to the Temple Brick Fund. This is a fund set-up to buy bricks to build the walls of our temple. Eddie Leighton is in charge of the fund, in which bricks can be purchased to commemorate a mitzvah or honor a loved one.

At Sabbath Services on March 7 there will be an installation of Beth Shalom's officers to the Mid-Atlantic Council of the Union of American Hebrew Congregations. They are Mrs. Harry Kottler (Margaret) and Walter J. Klein. Then on March 11, to honor Aliyah Month, there will be a speaker, direct from Israel, on Aliyah.

WILSON
NORTH CAROLINA

Mrs. Toby Leff, Correspondent

We discovered this fall that the women of our sisterhood are among Eastern North Carolina's finest bakers, and with that, we went all out and had a bake sale in Wilson which was very successful. The sisterhood is working to raise funds to give our Temple exterior a face lift this spring.

Joe Hanchrow was a delegate from district five to the B'nai B'rith meeting held in Israel in November. Accompanying Joe were his wife, Flora, his mother, Mrs. Ralph Hanchrow, and Mrs. Julius Switzer.

During December our congregation held a "dutch supper" with the children presenting a Hannukah program. Pearl Oettinger celebrated a birthday. She is another year younger and an inspiration to us all.

Sidney Switzer is recuperating after surgery. Our best wishes for his speedy recovery.

Leon Leider and David Leff have earned the Arrow of Light, cub scouting's highest award. We are proud of our boys and wish them well in their scouting careers.

ANNOUNCEMENT

Ms. Toby Mostysser is soliciting poems, short stories, and autobiographical essays and she is conducting personal interviews for a book dealing with the impact of the Nazi holocaust on the children of the survivors, both Jewish and Gentile. She is gathering material from individuals aged 15 to 30 whose parents suffered under the Nazi persecution in camps, in hiding, or in the resistance. Her aim is to discover and convey the various ways in which the survivors' wartime experiences were transmitted to their children and influenced the actions, attitudes, and emotions of the second generation.

Please contact: Toby Mostysser, 526 West 111 Street, New York, N.Y. 10025 or phone 864-7773 if you are interested in being interviewed or in contributing written work.

Operation: Whistle STOP

Janet Hough

How would you feel if someone grabbed your purse as you walked to your car at your favorite shopping center? Or what if someone grabbed you with rape in mind? Could you scream loud enough or long enough to get the proper attention? Of course not! Members of Charlotte's B'nai B'rith Women have had these experiences. A lady's voice does not carry far — or for long. In searching for an answer they learned of "Operation WhistleSTOP."

Operation WhistleSTOP is a crime prevention project in which women carry and use whistles for protection. Whistles carried on key chains or worn around the neck are readily available in case of purse snatchers or attacks of any kind. They are similar to the small metal whistles used by police and emit a high shrill that can be heard for blocks. The high pitched sound calls attention to the assailants and may possibly scare them away. Policemen will treat the sound as a sign of distress and respond as they do when another policeman is in trouble. Citizens are urged to call police when they hear the whistle. The whistles can be purchased in any amount from any B'nai B'rith member for 75¢ or ordered by mail for $ 1.00, which includes postage and handling at: Whistles, Box 17144, Charlotte, 28211.

The project had its beginning one night last November when Joan Lourie's purse was snatched outside Charlotte's Myers Park Presbyterian Church. "A young boy was sitting on the edge of the steps, and I assumed he was waiting for a ride home," Mrs. Lourie recalled Monday. "He grabbed my purse, and like a fool I held on until the strap broke. He took about $ 5.00, two credit cards and dropped it nearby. I screamed and screamed and screamed," she said, "and nothing happened. There was a lit house across the street and other houses in the area. Nobody paid any attention."

Mrs. Lourie was left determined that she and other women like her would never be defenseless again. Shortly afterwards she read that women in other cities were carrying whistles for protection. A vice president of B'nai B'rith Women of Charlotte, she presented the idea to her organization, which adopted it as a project. Last June, the Charlotte Delegation to B'nai B'rith's District 5 Convention launched their new project. All 8 women, wearing baseball hats and loaded with whistles which were pinned to them, started their own campaign — with high hopes they blew their own "whistles" in the middle of Atlanta's Marriotte Hotel.

Returning to Charlotte, they began an intensive program of distributing whistles and educating the public as to their function. "The point in having the whistle is the community's awareness that it's a cry for help," said Mrs. Hyman Bruck, an organization member. Besides selling the whistles, Safety Schools for Women are being planned and conducted by the Chapter and the Charlotte Police Department. The following list of precautions are recommendations women can take to avoid personal attack:

1. Stay off of dark streets.
2. Know where people can be found in a hurry and where you can run for help.
3. Know your date.
4. Don't open your door to strangers.
5. If followed, be calm, walk purposefully.
6. Keep your home well lighted.
7. Use your whistle to frighten assailants or as a solution for obscene phone calls.

An excellent example of the effective use of the whistle happened in Detroit, Michigan. Part of a newspaper article reporting the event is reprinted here:

Don't tell Mrs. Grace McLaughlin that neighbors don't care. About 100 of the residents of her East Side Detroit neighborhood responded to her shouts and toots on a special whistle Sunday to chase and capture a man who was charged with snatching her purse.

"It was beautiful," said one of the pursuers, Dean McKinney, 48. "A hundred people, black and white, chasing up and down trying to catch a thief."

Mrs. McLaughlin, 65, said a man grabbed her purse as she was walking along the street. She screamed, she said, and blew a whistle she carries around her neck.

Several persons in the neighborhood telephoned the police, and others, walking along the street, chased the suspect. McKinney was the first to give chase. He was joined by a motorist, Michael Higgins, 26, who crashed his car into a fence when the suspect darted between two houses.

"About 100 people were chasing the guy," Higgins said.

The chase ended when the pursuers saw a man holding the suspect at bay with a shovel. Policeman George Wooley spotted the group and arrested Daniels.

Since June, 1974, B'nai B'rith Women in Charlotte have sold over 15,000 whistles and they are still going strong. Other organizations throughout North Carolina are invited to join them. They are already working with several groups. If your club is interested, the Charlotte Chapter will supply you with whistles and their ad program. Please contact: Miriam Wallace (704-334-4681) or Joan Lourie (364-4441), or write: Whistles, Box 17144, Charlotte, N. C.

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. How and where did the children of Israel cross the Red Sea?

A. The Israelites did not cross the Red Sea, they fled through the Sea of Reeds. The Hebrew words *Yam Szuf* correctly translated mean Sea of Reeds. And, says the authoritative Encyclopedia Judaica, there are many such seas in the area of the Exodus to which the biblical story might refer.

The Book of Exodus relates how Pharaoh, regretting his act of liberation, sought to recapture his former slaves as quickly as possible. The final scene was enacted at the Sea of Reeds. Hemmed in between the sea and the Egyptians, the Israelites cried unto the Lord to save them.

Salvation came with dramatic swiftness. Moses separated the waters with his rod; the children of Israel crossed the sea-bed but their would-be captors were drowned by the returning waters. The song of triumph that Moses and the Children of Israel sang after their deliverance from the Egyptians is one of the most beautiful psalms in the Bible.

The Biblical account says the Hebrews did not choose the shortest way to Canaan "through the way of the land of the Philistines," the road along the seashore of the Mediterranean to Egypt. Obviously they wanted to avoid confrontation with the Egyptian forces stationed in the fortresses along this way which defended the approaches to Egypt.

There are three theories about the route the Israelites took from Egypt to the oasis of Kadesh-Barnea. The "Northern Route Theory" assumes they took a turn from Pthom and Ramses toward the Mediterranean coast. The "Central Route theory" maintains that the Israelites traveled from Goshen in Lower Egypt directly east; the Sea of Reeds then refers to the Bitter Lakes . The "Southern Route Theory" states that the Israelites turned immediately south of the Gulf of Suez. ✡

from page 9

spiritually, His hearth at Monticello was a "more stately mansion" for the future of man. He breathed life into "the right to citizenship, its privileges and responsibilities."

Abraham Lincoln . . . merciful mystic of Union, and foremost American of all time. He, more than any other, preserved the Union when threatened with dissolution. His depth of wisdom and breadth of understanding, gave new life to freedom. Personal intuition, blended with frontiersman's vision, gave to America and to the world a portrait of greatness, humble, sad, merciful and meaningful beyond his time. In emancipation of slaves and preservation of the Union, he was synonymous with "the right to freedom and gift of conscience."

Theodore Roosevelt, practical idealist who ignited the imagination of his generation, was reformer in politics, "trustbuster" in economics, conserver for the public domain, cowboy of the West, explorer in Africa, and robust American everywhere. As Mount Rushmore depicts him in stone, so the Panama Canal is his "landmark" — and life-line on the seas . . .

FOUR FACES OF FREEDOM is the skyline of the spirit in Ameica, a setting of Independence and Interdependence in mid-America . . . and for the world. ✡

from page 19

we'd talk about Sam.

The couple came, and we sat down to coffee and I told them that in 1947 I was in San Francisco for a speaking engagement on behalf of the UJA. It was at a time when there was a real possibility that Haifa might fall to the enemy, and I remember being desperately preoccupied by that thought. I was, as I said, staying at the same hotel, the Fairmont and as I went up to my room, I received a telegram from Teddy Kollek saying that Haifa was indisputably in our hands. The tension relieved, I went up to my room with gladdened spirits to lie down before the meeting.

Suddenly, what appeared to be the entire press and radio corps of San Francisco burst in and informed me that I was in fact the Commander of the entire Hagana and was obligated to tell them of our plans for prosecuting the war. I was angry at them for their intrusion and furious at myself for having been discovered, so I refused to make any kind of statement except to say, "We will win."

Those three words, designed simply to elude a question, made the headlines. A major newspaper appeared with a big black burning banner that read, "HAGANA COMMANDER SAYS 'WE WILL WIN.' " I really couldn't spend much time worrying about it because I was due to address the Federation in a very little while and I had promised to call a certain man whom my friends had told me was very anxious to do whatever he could on behalf of the refugees in Palestine.

He came to me and questioned me very closely about the refugees, and I had the impression that as I described their situation, he was conjuring up a mental picture of them going through terrible trials.

There was a pause, and I asked him what he was thinking. He told me that he thought that this was a time for really sacrifical giving but that he had just come out of the army and had three children and a wife to worry about. I told him that he should first see to them. As he got up to leave, he told me he would give me what he could, but that circumstances prevented him from making a really sizable gift. The man's name was Sam Kauffman.

I addressed the Federation that evening. I told everyone that the refugees in Palestine were desperately in need and that everything possible should be done in their behalf. I remember that everyone present seemed genuinely moved by what I had to say.

Sam came around about eight hours later and presented me with ten thousand dollars, each of them a 1947 dollar worth I don't know how many times the dollar of today. He seemed to want to keep the source of the money a secret, but I pressed him, fearing the worst. "Sam," I said, "for G-d's sake, how did you get the money?" The worst was confirmed. Sam had pawned his house and his shop to get the money. I was truly heartbroken. "Sam," I told him, "I'll try to get your money back to you as soon as possible so that you can redeem your house and shop." But I had to add that it would be a long, long time before that would ever be possible. Then he invited me to his house, where I met his wife and three children.

The coffee and story finished, I sat back to look at Sam's son. Sam had had three sons at the time I knew him, and their names were James, Tevye, and Ronnie. Which one was he, I wondered. "Ronnie" he answered, "the middle one. My father died six years ago."

When I met Ronnie Kauffman in 1973 he was the Chairman of UJA's Young Leadership San Francisco Cabinet. A short time later, when Ron brought a Young Leadership Mission to Israel and asked me to address them, I insisted on taking them to the Museum of the Illegal Immigration, a converted ship that we retrieved from the bottom of the sea and made into a museum. It was there that I presented Ron with the rings of his father, the Haganah identification rings that Sam used to wear. ✡

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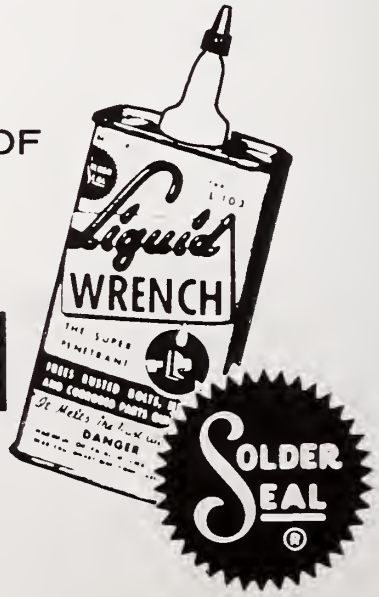
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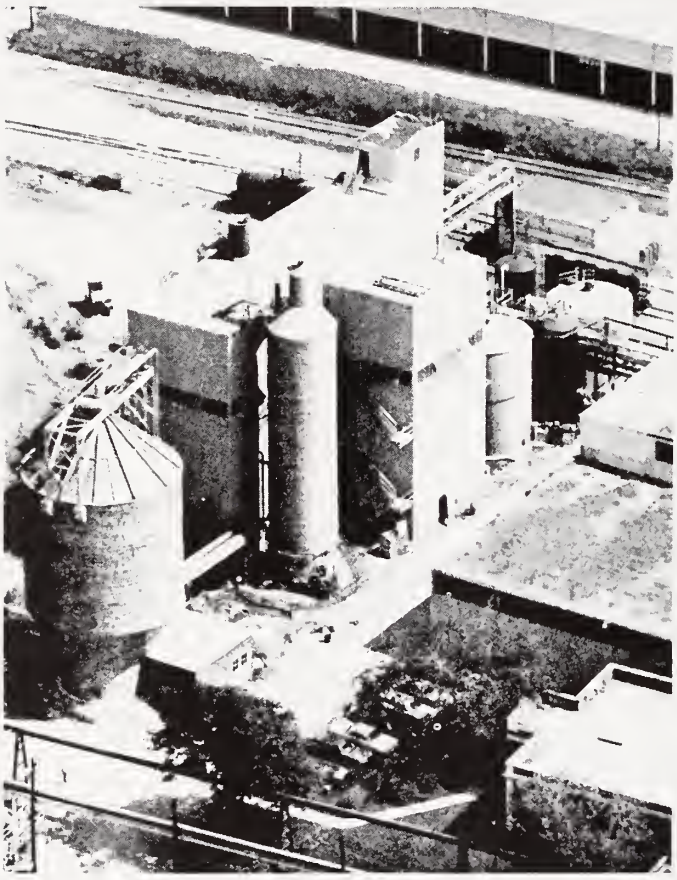


THE AMERICAN JEWISH

TIMES-OUTLOOK

APRIL 1975

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. What is the story of the Passover Haggadah?

A. The Haggadah is based on the Seder service prescribed by the Mishnah (Pes. 10), which had apparently been conducted in the form of a banquet. The observance of the precepts at the Seder — the eating of the pesah (the paschal sacrifice), mazzah (unleavened bread), and maror (bitter herbs); the drinking of arba kosot (four cups of wine); and the recital of the story of the exodus from Egypt (the narrative of the Haggadah) were integrated into this banquet celebration. According to the authoritative Encyclopaedia Judaica, the Haggadah is essentially an account of the Egyptian bondage, a thanksgiving to G-d for the redemption and, in Temple times, a thanksgiving for the acquisition of the Land of Israel. After the destruction of the Second Temple, the latter was replaced by a prayer for the ultimate redemption.

The purpose of the Haggadah (*"Ve-higgadta le-vinkha"* — "And thou shalt tell thy son," Exodus 13:8), one of the central commandments of the day, is represented by the narrative itself. Not written by any particular author, or group of authors, the Haggadah is not a literary composition in the accepted sense of the term. Its narrative is a collection of excerpts from the Bible, Mishnah, and Midrash, interpolated with the ritual performances: the Kiddush, the benedictions recited on the performance of precepts, and for food, Grace after Meals, and the Hallel. Gradually, stories, psalms, and songs were added.

Through the generations, the Passover Haggadah has been one of the most popular works, perhaps the most popular, in Jewish religious literature. Chanting and singing of the Haggadah texts is generally observed in all Jewish communities, each one according to its peculiar style and custom. The custom of extending the celebration of the Seder night by joyful singing and dance has its roots in mystical concepts.

Editorial: Our Personal Stake in This Year's Passover

Rabbi Arnold S. Task
Temple Emanuel
Greensboro, North Carolina

What kind of hope can be offered at a time when morale is low? When people are afraid of what is happening and afraid of what might happen, what comforting and encouraging words can be said?

This is part of the special challenge for rabbis and all clergymen right now in our time of uncertainty. Our people are looking for answers — from anyone and everyone, and the answers are not coming as clearly and as freely as we would like.

Our times and circumstances provide an unusual relevance for the holiday of Passover. The festival commemorates the Exodus from Egypt, the experience of our people who passed over from slavery to freedom. Theirs, too, was a time of low morale; they had more to justify a feeling of bitterness, distrust and fear. Moses had difficulty in reaching them. The Israelites were so preoccupied with their own problems that they would not listen, even when there was a message of hope.

The Passover theme applies to so much of our life, individually as well as collectively. We are constantly leaving one plateau of experience for another, trading burdens and responsibilities as well as seeking new opportunities in our own growth. As a society, we share in a similar process of growth which can become painful at times. With courage, we are able to pass through many a personal Red Sea and then look back on how far we had come.

Again, as in our Haggadah, we can identify ourselves with the generation that left Egypt. And, hopefully, we will find in our observance of Passover the extra boost that we so desparately need now.

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Passover Mar 27-Apr 3
Jewish Ceremonial Art Exhibit
N.C. Art Museum, Ral. . . . Apr 1
Dr. Joseph Prinz
Triad Cultural Series Apr 6
Hadassah Lecture, Temple Beth El, Charlotte, 7 p.m.
Albert Vorspan
Joan Dim
Marian Cannon Apr 6
Yom Ha-Shoah Apr 8
Israel Indep. Day Apr 16
Shlomo Carlebach
Triad Cultural Series Apr 20
30th Anniversary Conference
Women's League for Conservative Judaism, Baltimore, Md. . . Apr 21
Rabbi Herschel Schacter
Cong. Kol Emes, Rich. . . . Apr 27
Lag B'Omer Apr 29
Shavuot May 16-17
Fast of Av July 17

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Temple Beth El, Char. . . .Jun 13-15
Judea Reform Congregation, Durham & Chapel Hill . . Jun 20-22
B'nai B'rith Institute Jul 13-17
Rabbi Kallah Jul 18-24
Cong. of Statesville, Hickory & Salisbury Aug 22-24

NOTE: All Jewish Holidays begin on the night before at sundown (app. 6 p.m.) Please send all community events to our office before the 5th of the month prior to publication.

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Editor

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A Birthday Tribute to I. D. Blumenthal



1. & 2. Mr. Blumenthal receiving friends 3. Registration 4. Mrs. Jackofsky, Sen. Rauch, Judith Blum., the Meltsners
5. & 6. Guests in dining area 7. Weinstein, Hannah Brown, Anita Blum., Mrs. R. Brown, Swiller in frg. 8. I. D. B.
9. Ruth Easterling 10. Friends who sponsored an honorary brunch 11. & 12. Guests in the dining area
13. I.D.B. 14. Rep. Short, Mrs. R. Brown, Rabbi Skolnick, Mrs. Rauch 15. Sister Mary Edward & B. Jaffa 16. Guests
17. Herman Cohen, Bill Lamkin 18. the cocktail hour 19. Registration 20. I.D. & his brother Herman

"Ben Shmonim L'gvurot" say the Sages: "One who attains his eighth birthday is mighty indeed." Mr. I.D. Blumenthal, a dominant force in the Jewish communities of this region, celebrated his eighth birthday in September of 1974. The special events conducted last month in his honor attest to the great love and respect which people have for Mr. Blumenthal. He was pronounced a Knight of the Queen City, honored by a Senate Resolution, and praised highly throughout the festivities.

In addition to verbal tributes, there were congratulatory telegrams and letters from President Gerald Ford, Dr. Norman Vincent Peale, Lt. Gov. Jim Hunt, Attorney General Rufus Edmisten, President of Civitan International M.M. Richards, National Conference of Christians and Jews President David Hyatt, numerous political figures, college administrators, clergymen of various religions, and personal friends across the nation. Brief excerpts are reprinted from a few of the tributes. They frame a reproduction of a drawing by Abraham Luski created in honor of Mr. Blumenthal's birthday.

Dick, you are a tree of life and strength — your roots are many and the fruits have yielded comfort, happiness, strength, hope, love, understanding, reverence, and a way of good life to so many people of all faiths for now and for the future.

Ellis Farber
Weldon,N.C.

You stand in this community as one of the Tall Cedars of Lebanon.

Bishop Spaugh
Charlotte, N.C.

Three generations of the Gottschall family have had their lives and work influenced by your life-long commitment to serve your maker and your fellowman. You have extended the limits of freedom for men's spirits and actions. I'm proud to have known you and that my life has been touched by yours.

Andy Gottschall
Guilford College



... it seems to me in all this area of the South, his name is almost a legend. Hardly a Jew has not been touched by his life.

Rabbi Aaron Kriegel
Columbia, S. C.

Your eighty years embody the noblest of human traits: a blending of the mind and spirit.

George & Vera Douglas, Danville, Va.

... a noble example for us all.

Loy Witherspoon
Professor, UNCC

Your life has been a beautiful expression of concern and sensitivity for others.

Leonard Aries
Sr. V-P, NCCJ

Truly G-d did touch you in a special way.

Glenn Brooks
Bank of N.C.

. . . it suffices to say that I have never met a finer human being or a better citizen of any town or any place than Dick Blumenthal.

Stanley Kaplan
Charlotte, N.C.

Your humanitarianism and philanthropy have energized our state and opened up many opportunities for our people.

Jim Hunt, Lt. Gov.

Happy all those who have been blessed with your friendship and guidance in the spirit of true brotherhood. Dick, in all your ways, you symbolize the very essence of our universal Torah-faith applicable to all mankind. By your loving deeds you have brought light, hope, and courage to all people who have been privileged to enter your realm of activities, and for this you have made our world a better place to live in.

David Horowitz
United Israel World Union
New York, N. Y.

In Commemoration of America's Bicentennial

The Hebrew Commonwealth & the Government of the United States

By OSCAR S. STRAUS

In connection with the Bi-centennial celebration of the United States, commencing in 1976, this publication is happy to present to our readers the first of a series of articles abridged from the late Oscar S. Straus' book, **The Origin of Republican Form of Government**. Mr. Straus (1850–1926) had served as Minister Plenipotentiary to Turkey under President Grover Cleveland and William McKinley.

Out of print, the volume was first published by the Jewish Publication Society. This series of articles is being reprinted from the "United Israel Bulletin" edited by David Horowitz. The articles reveal that the Founding Fathers received their inspiration in the establishment of the American Republic from precedents of government by and for the people as set forth ages ago by the ancient Hebrews under Moses, Joshua, and the Judges.

The historians and writers on political science, in tracing the origin of democratic government, refer invariably to the Republics of Greece, assuming that civil liberty was first cradled there under their Solons and Lycurguses. We must look farther back than either Athens or Sparta, for the origin of the blessings we enjoy, and which are guaranteed to us under the forms of popular governments.

Hebrews Set Precedent for True Democracy

The form of government outlined by Moses and practically developed under Joshua and his successors, first embodied the principles upon which the rights and liberties of a people should rest and be sustained. The Hebrew Commonwealth originated and organized a civil policy which the matured experience of after-ages selected as the most perfect form of government. The best feature of the Greek and Roman Republics, and as I shall attempt to show of our American Republic, were exhibited, not in dim outline, but in many respects in quite an advanced state of development, in this the first of democratic republics.

Administration of Moses, Joshua, and the Judges

The Hebrew Commonwealth embraces that period of the history of the children of Israel, from the Exodus to the selection of Saul as King; that is, during the administration of Moses, Joshua, and the Judges, about 550 years, according to the generally approved chronology from about 1650 B.C. to 1099 B.C. That the Israelites while in Egypt were under some definite discipline and regulations of their own, is to be inferred not only from the fact that when they left Egypt they did not go forth like a tumultous rabble, but marched as an organized army under regular leaders, but also from the circumstance that when Moses was first sent to deliver G-d's message to the children of Israel, he was directed to "gather the elders of Israel together," and he literally followed this express direction. Similar allusions to the "elders" occur while the children of Israel were yet in Egypt; but whether these regulations were derived from patriachal times we have no direct proof.

Moses the First Democrat

Moses, the founder of the Hebrew Commonwealth, was reared and educated in the palace of Pharaoh, and thereby doubtless possessed the most favorable opportunities for developing his talents. He might, it is proper to assume, have enjoyed the highest honors under the king, had he desired them, as the princess regarded him as her son. But the sight of his suffering brethren filled him with grief and turned his thoughts to devising methods for their relief. He abandoned the splendor and luxury of the palace to lead the life of a simple shepherd in Midian, where he remained for forty years, in the meantime doubtless perfecting plans to secure the release of his enslaved brethren. He married the daughter of Jethro, a Priest of the Midianites, and a man of much wisdom, as appears from every allusion to him, and from the excellent advice he gave to Moses.

Forty years having elapsed, Moses reappears in Egypt as the deliverer of his people, with his plans and methods all carefully arranged for the accomplishment of his noble purpose. In the narration of his manner of the release, doubtless the real and the figurative are intertwined in accordance with the style of the writers of the ancient East. The release is effected, and the children of Israel, numbering six hundred thousand men capable of bearing arms, which represented, according to the generally accepted estimate, a total population of three million, march forth from under the thraldom of Pharaoh, and establish their national independence and civil freedom.

Church and State Separation

Having crossed the Red Sea, the first significant step taken by Moses is the separation of Church and State, by

causing the priestly duties to develop under Aaron, and the military command under Joshua, while Moses retains the entire charge of the civil administration, until about the third month of the wanderings, when they arrive at the foot of Mount Siani. Then *it came to pass on the morrow that Moses sat to judge the people.*

When Jethro, who had joined Moses, saw how he was occupied in judging between one and the other, he very wisely counselled Moses how to delegate his authority for the greater advantage of his people and with benefit to himself.

The thing that thou doest is not good — this is too heavy for thee; thou art not able to perform it thyself. Moreover, thou shalt provide out of all the people able men, such as fear G-d, men of truth, hating covetousness, and place such over them to be rulers of thousands and rulers of hundreds, rulers of fifties, and rulers of tens. So Moses hearkened to the voice of his father-in-law, and did all that he said.

Exodus XVIII, 13-24.

That he did so hearken and follow this wise counsel of his father-in-law appears to be Moses' own statement some forty years afterwards, as contained in Deuteronomy 1, 9, 13, and 15:

And I spake unto you at that time saying "I am not able to bear you myself alone. Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." And ye answered me and said, "The thing which thou hast spoken is good for us to do."

Government Of and For the People

These and other similar passages distinctly prove the practical establishment and adoption of the essential principles of democratic government. First, that of representation — the text is (habu), take you or select for yourself not that I will make rulers over you of my own selection; but the words of Moses are "Take you or select for yourselves," and such as you select I will make them rulers. Secondly, we discover here the recognition and adoption of the principle of civil equality in its fullest application, in that we find that the rulers and officers were not to be taken from any special, favored, or privileged class, but "out of all the people."

And who were these rulers to be? Were they to be men of wealth from any particular tribe or family? No, they must be men of recognized fitness and capacity, of high moral worth, pure and righteous men who would not betray their sacred trust for selfish ends. *Able men, such as fear G-d, men of truth, hating covetousness — wise men, and understanding, and known among your tribes.* These were the qualities that the representative must possess, that are as all-sufficient now as they were then, and of which the American people were continually reminded during the period of their organization of government by the public orators and preachers of election sermons.

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Those are the last two lines of a poem entitled "Old Friends"—that's how George Jessel ends his performance. It is quite appropriate, because in each case, that audience has laughed at his jokes, enjoyed his singing renditions, and applauded his American philosophy. That audience to a person are George Jessel's friends and they come to see him whenever he appears.

Vaudeville, radio, television, the stage, and movies — George Jessel pioneered them all. He is in every sense of the word, a great Showman.

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Camp Ramah in New England
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We extend to you our best wishes for the Pesah festival. We pray that this coming year will bring freedom to our oppressed brethren and peace to us and all Israel.

Herman J. Gorden, Administrator
Ansel Gladstein, Chairman
Rabbi Leonard Berkowitz, Director

Nasherei

Fiber May Replace Steel

A new synthetic fiber, Kevlar, has been developed. It has the strength, but not the cost, of steel. The fabric is replacing steel in some radial tires with a resultant $ 15 a tire drop in price. It's also being tested for police uniforms; the material stops the bullets from most handguns.

Instant Movie Film: In Future

Despite some last-minute research and development snags, the Polaroid Corporation is well along on its plan to produce an instant movie film.

When it's perfected, you'll be able to take home movies and have them ready for almost instant projection on your screen.

Soda Solves Hair Problem at Shore

Soda water, says ultra-elegant hair stylist Kenneth, is the best remedy for beating the ravages of salt water and swimming pool chlorine. A bottle of soda water should be poured over the hair after swimming. The carbonation gets into the hair to remove the salt or chemicals which it has absorbed.

Act Quickly for Choking Victim

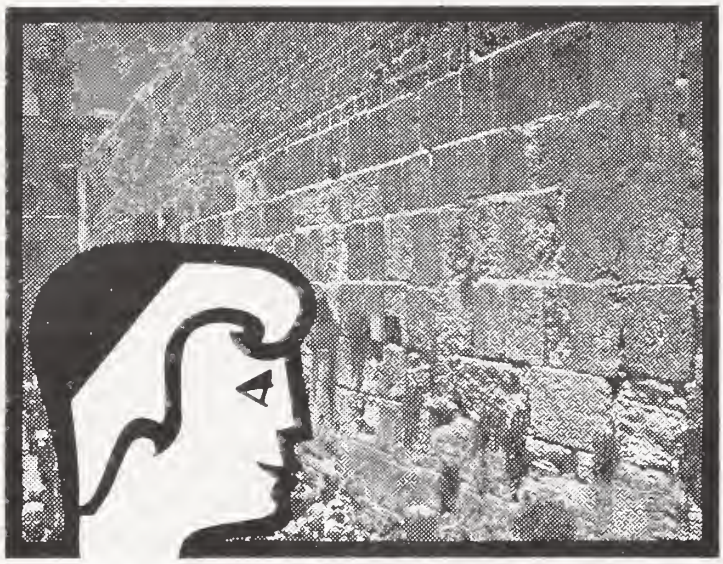
There are several things that can be done for a person who is choking on a piece of food. But, regardless of what you do, do something because the person can die in a matter of seconds if the obstructing material is not eliminated.

Food asphyxiation ranks as the sixth most common cause of accidental death in the United States. Most victims are middle-aged or elderly denture wearers whose few cocktails before dinner have deadened the sensation in their mouths.

STEPS:

1. Make the diagnosis, since the condition is easily mistaken for a heart attack. When someone at the table, starts to choke, cough or have difficulty breathing, ask him if he can speak. If he can't answer, put your fingers in his throat,
2. Grasp the piece of food with your thumb and finger and pull it out.
3. If the food is lodged in the upper part of the voicebox. Tickling the back of the throat to induce vomiting will help since the stomach contents will push out the obstructing piece of food.
4. Also useful, but not always available, is the Choke-Saver, a lightweight plastic tweezer. It fits into the throat and is easily handled by an amateur first-aider.

Slapping the victim's back and waiting for the ambulance adds to the delay and increases the danger to the victim.



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HONORABLE MENCHEN



STANLEY SHAVITZ

"The more I go and do, the more I see that needs to be done." Stanley Shavitz spoke the words, trying to explain his motivation for the involvement in a growing number of community programs and concerns.

Shavitz coordinated the effort to amend High Point's Sunday " blue laws." Largely because of his role as a catalyst in focusing the opposition, businesses may open in High Point after 1 p.m. on Sunday and merchandise may be sold as on any other day of the week.

Shavitz is involved in community affairs in other ways. He was a member of the Model Cities Commission, served on the ad hoc group that established the new Citizens Advisory Council and is now a member of that group. He is a member and past president of the Consumer Credit Council, chairman of the board of Youth Services Bureau, and is a member of the board of directors of Legal Services of High Point.

He is a member of B'nai Israel Synagogue, B'nai B'rith, the North Carolina Jewish Home and the North Carolina Association of Jewish Men.

Mr. Shavitz is a grandson of Louis Harris, the first Jewish person to settle in High Point. His son, Stephen, has been selected to serve as a Page in the Senate.

Indicating his own feeling about the relationship of a citizen to his community, Shavitz recalled the question asked by the philosopher, Hillel, "If not you, who? If not now, when?'

"I want to see High Point become a more progressive city," Shavitz said. "I think people ought to be involved. They ought to be concerned about the needs of all the people, about the social and economic needs of the community."

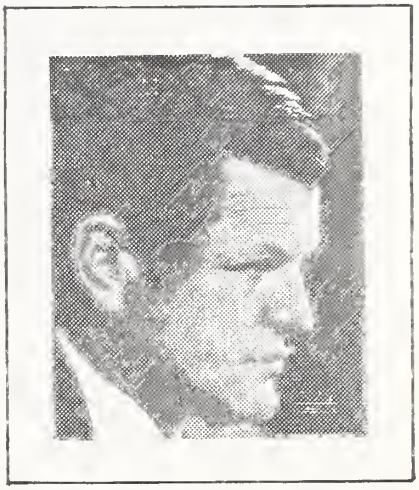
SENATOR SAM J. ERVIN, JR.

The Honorable Sam J. Ervin, Jr., recently retired as U. S. Senator from North Carolina, received the Herbert H. Lehman Ethics Award from The Jewish Theological Seminary of America at the Institution's 16th Annual Convocation scheduled February 26th, 1975, at Temple Emanu-El in Miami Beach.

This coveted honor is presented from time to time by the Seminary to individuals in public life who exemplify and symbolize the striving for morality, social justice, peace and the brotherhood of man that were the ethical standards of the Award's namesake — the late Senator and Governor of New York Herbert H. Lehman — a towering figure in national, international, and Jewish communal affairs. He served as the first chairman of the Board of Overseers of the Jewish Theological Seminary of America.

The citation was made to Senator Ervin for his having "aroused the conscience of the entire American people by the determination with which (he) searched out and exposed the follies and intrigues of persons who would make of ours a government of man rather than a government of law.". . by his fulfillment of "the charge of Moses to the judges of ancient Israel: 'Hear the causes between your brethren; judge righteously between a man and his brother and the stranger that is with him. You may not respect persons in judgment — (but) you must hear out the lowly and the great-alike. Fear no man for Judgment is G-d's.' "

Named 1974 Recipient of America-Israel Friendship Award



Senator Edward M. Kennedy of Massachusetts, has been named the 1974 recipient of the "Annual American—Israel Friendship Award" of the American Mizrachi Women, it was announced by Mrs. Louis J. Schreiber, the national president of the women's religious—Zionist organization. The award has been presented each year since the establishment of Israel in 1948 " to that person not of the Jewish faith, who has contributed most deeply to understanding and friendship between the peoples of the United States and Israel.

Senator Kennedy accepted the citation in a ceremony in Washington, D. C. during the month of March. Prior winners have included former Presidents Truman, and Johnson, the late Eleanor Roosevelt, the former Vice President Hubert Humphrey, Senator Minority Leader Hugh Scott, the late Senator Robert F. Kennedy, Senator Stuart Symington, W. Averell Harriman, and last year Senator Henry M. Jackson of the State of Washington.

SHOP TALK AT montaldo's

Merrill Witten

Who is Albert Capraro and what's his line? Three years ago the name of Albert Capraro was unknown. Today Capraro is one of America's top fashion designers. He reached the top because he happens to be extremely talented. He also had the good fortune to have Jerry Guttenberg, a well known clothing manufacturer, recognize his creative genius. Guttenberg hired Capraro as the firm's very own designer. Of course, the fact that President Ford's wife, Betty, selected Capraro to design clothes for her and her daughter's wardrobe also contributed to his success in reaching the top of the fashion ladder.

Montaldo's says, however, you don't have to be a president's wife to enjoy and afford Capraro. A visit to **Montaldo's** will introduce you to Capraro's ultra feminine mystique. Considering the economy and the increase in the cost of women's apparel Capraro's price tags are within range of many women's pocket books, ranging from $74 to $200. If you are a woman who likes to wear clothes that make you feel very feminine then Capraro designs for you. I can't seem to forget one Capraro two piece long evening dress that I saw at **Montaldo's**. The blouse is a soft matte jersey peasant style with full, graceful elbow length sleeves. The flattering neckline is round, and gathered together with a drawstring in your favorite navy blue. To complete the peasant effect Capraro designed a long white satiny cotton and polyester skirt embroidered in navy blue across the hemline. The waist is softly crushed with a wide sash and flower.

Another sensational evening dress that caught my eye was a brown and pink floral voile. It's very feminine, very youthful and very special in styling. When you visit **Montaldo's** stop and get acquainted with Albert Capraro. His designs for casual living are also feminine, uniquely creative, and comfortable. Incidentally, sizes run from 4-14 which is unique in itself. Women who wear size 4, for instance, really have a difficult time finding smart, designer clothes. In **Montaldo's** Capraro shares the spotlight with several other outstanding designers, such as Nipon and Diane von Furstenburg.

Add a little color to your life in your new spring wardrobe. **Montaldo's** says peach, pale yellow, and mint green are the favorites this spring. Another color that is always in season is white and also tone on tone coloring. Today's fashion woman presents a picture of total femininity with sultry fabrics such as chiffon, matte jersey, voile and with flowing lines in soft colors.

This season's accessories are taking us way back to the Panama hat days. Remember? Those were the days my friends! Today's hats are fun — the Panama is lightweight, full brimmed, straw with an airy, cool look. Other fun accessories are button earrings and neck rings with stones, coins, shells and personal charms hanging from them. Only one ring on your finger instead of five this spring.

Get the picture for spring? The important thing to remember when buying spring clothes is that there is no one look. Take fashion out of the box and wear clothes that fit your style.

MONTALDO'S



Our two-piece evening go-togethers. Jerry Guttenberg does separates for night life--soft drawstring peasant top in navy polyester matte jersey; white cotton/polyester skirt embroidered at the hem in navy. 4 to 14 sizes. $138.

Charlotte, Winston-Salem, Greensboro, Durham, Raleigh, N.C., Richmond, Va.

Passover Greetings

United Jewish Appeal Message from Frank Lautenberg, General Chairman

As a major event in the Jewish calendar, Passover marks the very birth of justice and freedom in the civilized world. Thus, it is imperative that every Jew "in every generation regard himself as having been personally freed from bondage." Passover is not merely an occasion, but a memory; not merely remembrance, but reliving.

As Jews, we have nurtured justice and personal freedom through the generations. Today the threat to the Jewish people is a manifestation of the potential destruction of all of humanity. There are forces at work that threaten our human value system. Those forces must be contained; those values must be upheld. That has always been our mission on earth, our overriding responsibility to our fellow man . . . and to ourselves.

This Passover, we of the American Jewish community must carry out that responsibility more resolutely than ever. We must give our full measure of aid, comfort, and support to all Jews everywhere who need our help . . .

To thousands of Israel's immigrants still struggling for a meaningful, productive future . . .

To Soviet Jews as they continue their courageous modern Exodus . . .

To the Jews of Syria and others around the globe still living in conditions of oppression, bound to lives of fear, want, poverty, and denial.

This Passover, as we set aside the fifth cup — the cup of Elijah — symbolizing hope and fulfillment, let us devote all our energies, strength, and resources to the future of the Jewish people for the betterment of life for the Jewish people and all mankind.

Union of Orthodox Jewish Congregations of America Message from Harold Jacobs, President

This Passover, Jews throughout the world will again join together around the Seder table to re-enact the miraculous saga of our birth as a nation, and to re-affirm despite our differences, our common identity and destiny. In these troubled times, instead of struggling to find hidden meanings and subtle strategies in the Seder or the season, perhaps we would do better to consider the simple, fundamental lesson of the Haggadah itself: We should not look at the Passover story as Jewish history, but rather as ongoing experience, in which the entire Jewish people still participate.

The Haggadah teaches us that we are one, not only with all living Jews, but with all Jews who ever lived. They did not suffer alone; it is we who are suffering with them. The Almighty did not bring miracles and wonders for them alone; He is still doing so today. The basic facts of Jewish living and faith have not changed. They continue to this very day, and we are a part of them.

Is this not the message of Passover for all of us? Are we not oppressed by modern-day Pharaohs? Are our children not being slaughtered and our brethren oppressed by cruel taskmasters? The names and places may have changed, but the fundamental story has not. What we do lack is that unity which allowed our ancestors to march out of Egypt in front of their oppressors, the faith to plunge themselves into the sea, and the courage to leave the relative safety of exile for the unknown challenges their miraculous redemption would bring. Somehow, we must again find the ability to say, as our forefathers did, *"na'aseh v'nishma."* "We will do what must be done!" We must imbue our children and ourselves with the enthusiasm to do the Almighty's will, to accept anew and abide by His Torah and Mitzvos, as did the Children of Israel in the dessert. Like them, we must free ourselves of the psychological bondage of exile, as well as the physical chains of our oppressors.

This Passover, let us drink deeply of the four cups of freedom. Let us take their message to heart, and, in fact, re-enact the triumph of our ancient, yet newfound freedom. And, in so doing, let us hasten the day when Elijah's fifth cup of freedom will be fulfilled, when the Messiah will lead us at our Seder table in a rebuilt Jerusalem.

State of Israel Bonds Message from Sam Rothberg, General Chairman

The holiday of Passover is a traditional reminder of the condition of the Jewish people in a state of transition from bondage to freedom. On this Passover the people of Israel, while celebrating the modern Exodus and the attainment of freedom and independence, find themselves in a crucial state of transition, beset by many critical internal and external problems and difficulties.

Passover brings us together not only in family groups, but as members of the larger family of the Jewish people, summoning us to relive our history in terms of concrete deeds in preserving Israel and helping it make the transition from crisis and travail to peace and progress. We have an urgent and solemn responsibility. *(slightly edited)*

So What's New?



Samuel Fuchs

KINSTON

NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

My beloved father, Samuel Fuchs, 82, of 900 Perry Park Drive, died Sunday, January 26th. He was chairman of the board of Hampton Industries.

Survivors include his wife, Eva Rebecca Fuchs of the home; two sons, David Fuchs of New York and Les Fuchs of Kinston; four daughters, Mrs. Harriet Chused and Mrs. Pearl Schechter, both of Kinston, Mrs. Carol Kaufman of Skokie, Ill., and Mrs. Estelle Stine of Ft. Morgan, Colo.; 16 grandchildren; and 6 great-grandchildren.

Mr. Fuchs was a great philanthropist: one of his charities included the N. C. Jewish Home for the Aged.

Congratulations to Mrs. Roberta Levy, Mrs. Harriet Chused, and Mrs. Bernice Kaminski for 2000 hours of volunteer work at Lenoir Memorial Hospital. Also honored were Mrs. Hettie Pearson and Mrs. Evelyn Levine.

Mr. Yehuda Smolar, vice-president of N.C. B'nai B'rith, at a joint dinner meeting at the Wilson Country Club, introduced guest speaker Dr. David Neiman whose thought provoking analysis of contemporary Jewish affairs enhanced the well-aranged evening.

Mrs. M. Chused and Mrs. S. Schechter attended a meeting of Hadassah Seaboard Region in Newport News, Virginia.

Mr. and Mrs. Les Fuchs travelled to Williamsburg, Virginia for a UJA Young Leadership Institute.

Rabbi and Mrs. M. Selinger participated in the greater North Carolina Rabbinic Association Winter Kallah in Chapel Hill. Rabbi Selinger serves as vice-president and arranged the program. Speakers were Dr. Abraham Kanof: *Judaism and Art;* Rabbi Nathan Perilman: *The Art of Preaching;* Rabbi Samuel Perlman: *Parents and Teenagers.* Sadly we have to record the sudden death of Rabbi Perlman.

Mr. and Mrs. Abe Stadiem and daughter Yetti vacationed in California.

Dr. J. M. Goldwasser attended a meeting out of town featuring a lecturer from Tafts Medical School.

The fine Hadassah Dinner with numerous out of town guests was truly a source of pride to all Sisterhood members who contributed to its great success. Mrs. S. Pearson served as chairman, ably assisted by Mrs. L. Fuchs, Mrs. A. Page, Mrs. I. Ertis, Mrs. M. Page, Mrs. N. Siegler, and Mrs. A. Traub as well as others. Much was added to the evening by the sincere words of the guest speaker, Mrs. Shirley Blumberg, who spoke movingly about her recent experiences in Israel. Pam Taylor reported about activities of Jewish students at E.C.U.

Good wishes to Mr. Gerald Kanter on his election as a member of the board of directors of St. John's Masonic Lodge Number Four. He has just finished a successful year as master.

B'NAI B'RITH WOMEN

Mrs. Sidney Goozner, Correspondent

Our Human Relations Award was given to three outstanding citizens this year: Ty Boyd, Steve Carouthers, and Rufus Washington. The awards were given on February 9th at a dinner held at the Holiday Inn.

The students Steve Carouthers and Rufus Washington, the youngest recipients of such an award, organized Project Aries in the fall of 1972 when they were in high school. The project is funded by a grant from the Department of Health, Education, and Welfare. It has been credited with helping school and club leaders mediate racial and other school disputes. It also helped with fund raising projects and served to promote relations between teachers, guidance counselors, and parents.

Carouthers is a football scholarship student at Winston-Salem University. Washington is a student at North Carolina Central College in Durham.

Ty Boyd, a 25 year veteran of Broadcasting and hosting talk shows on WBT-WBTV, was honored for his work with Boys Town and Holy Angels Nursury and for helping to establish a chair in business management at UNC-C.

The evening started with Marlene Goldberg giving the invocation. Ellie Katz presented the awards, engraved plaques for all three read: *In recognition of distinguished service for the cause of human rights, dignity, and equal opportunity for others.* Dr. Jim Mikkelson, Director of Human Relations introduced and honored Washington, and Carouthers. Bob Woodall, executive director of Boys Town, introduced and honored Ty Boyd. President Mirium Wallace gave her address and Rabbi Israel Gerber gave the benediction.

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TEMPLE BETH OR RALEIGH

NORTH CAROLINA

Six members of the congregation of Temple Beth Or have been studying under the direction of Rabbi Leo Stillpass for the congregation's first adult B'not/B'nai Mitzvot. They will conduct a creative service on Friday night, March 28, 1975. Participating will be: Sondra G. Berdiansky, Alexander Emma, Fenton Ronald Leslie, John M. Silverstein, Susan R. Smith, and Dr. William Thomas.

Sisterhood Sabbath will be held on March 14, 1975 at which time Mrs. Marilyn Adler, Vice-President of the National Federation of Temple Sisterhoods, will be the main speaker at Friday night Shabbat Services.

Plans are well underway for the annual Smorgasbord—Monte Carlo night to be held at the Temple on Saturday, April 19th. This year the affair — a favorite of the entire Jewish community — is being chaired by Mrs. Nel Natter with assistance from Mrs. Irving Pollack and Mrs. Paul Abramson.

The Temple Sisterhood is again sponsoring its Do-Your-Own-Thing Courses which are open to the entire community. Temple members and friends of members are teaching courses in picture framing, gourmet cooking (with strong emphasis this year on ethnic specialties), macremé, crochet, beginners bridge lessons, and an introduction to the stock market and how to handle investments.

A joint Purim party for the children of the religious school of Temple Beth Or and Temple Beth Meyer was held at Temple Beth Or on Sunday, February 23rd. A magic show was presented, the children held a costume parade, and the children participated in the singing of Purim songs and played Purim-oriented games. The Temple Youth Group helped out through the afternoon to make it an enjoyable occasion for all.

A Model Seder was held on Sunday, March 23rd during Religious School hours.



Robert Michael Waitman

FAYETTEVILLE

NORTH CAROLINA

The Fayetteville Jewish Community celebrated one of its nicest Simchas in quite some time with the Bar Mitzvah of Robert Michael Waitman, son of Mr. and Mrs. Gerald L. Waitman, on December 13th and 14th. The Simcha was even greater because it was a triple-header Shabbos; being Shabbos, Shabbos Rosh Chodesh, and Shabbos Chanucah and Robert, with many years of religious school training from Rabbi Henry Ucko, set an example for others to follow. In addition to the normal Torah blessings, Haftorah, and speech, Robert also conducted the Friday night services and ably and confidently conducted the special Musef service on Saturday morning.

The weekend was filled with social events in honor of the Bar Mitzvah. On Friday evening, before services, a dinner was given at Beth Israel Center by Mr. and Mrs. Herbert Fleishman, Mr. and Mrs. Morton Union, and Dr. and Mrs. Malcolm Fleishman for the out-of-town guests. A beautiful Oneg Shabbat followed the services Friday night in the tastefully decorated Beth Israel Center. On Saturday morning, after services, the community was treated to a Kiddush-luncheon and on Saturday evening, Mr. and Mrs. Gerald Waitman were again hosts for a Dinner-Dance for approximately 250 relatives and friends. On Sunday morning, Mrs. Ida Waitman, grandmother of the Bar Mitzvah, hosted a brunch for all of the many out-of-towners who came to the Bar Mitzvah. It was a weekend to remember!

MYRTLE BEACH

TEMPLE EMANUEL

SOUTH CAROLINA

Mrs. Arnold Levine, Correspondent

Mazel tov to Mary Jane and Lambert Schwartz and family on the Bar Mitzvah of their son, Michael. Lambert's aunt and uncle, Mr. and Mrs. Ernest Neiman came from Raleigh, N. C. for the happy occasion. Brunch was served following the service and everyone was very proud of the fine job Michael did. Rabbi Kesner and Temple presented Michael with a Bible and Kiddush Cup.

On the 21st of February, brotherhood services were held at the Temple and we were very pleased to have the Conway Trinity Methodist Church as our guests. There was a very big turnout and we hope that in some way our gesture was helpful in the combined understanding of both religions.

Get well wishes to Rabbi Reuben Kesner who is recovering from a bout with the flu. Get well wishes are also extended to Mr. Hy Levine who is at home recuperating from his second operation which was performed in the Charleston University Medical Hospital, Charleston, S. C. Our heartfelt condolences are extended to Mr. Hy Levine on the passing of his brother Philip of Miami Beach, Florida; and condolences to Mrs. Hy Levine on the passing of her sister-in-law, Mrs. Leonard Lence of Las Vegas, Nevada.

Members of Temple Emanu El wish to extend our heartiest congratulations and best wishes to Mr. I.D. Blumenthal on his 80th birthday.

Temple Emanu El holds services every Friday night throughout the year. When vacationing at the beach come pray with us.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Brown & Novick, Correspondents

The desire accomplished is sweet to the soul. Proverb 13:21.

We are most fortunate at Temple Beth El in having many members who devote their time and accomplish so much for our Temple. It is impossible to acknowledge all those whose efforts made this month a gratifying one for we realize that any successful endeavor is the result of team work.

Heading up the team for "Open Your Heart to Sisterhood" donor luncheon was Mona Radiloff and Linda Lind. The fashions from Coplons were modeled by our beautiful Sisterhood women. Nina Nance was our exquisite bridal mannequin. It was really a dress rehearsal for her, since she became the bride of Steve Haas on February 15th. May their lives together be as radiant as she was that day.

Our captains for the Interfaith Service were Ruth Sirkin and Alice Maniloff. The members of the various Churches that attended this event commented on the original displays made by our Religious School children. These presentations depicted the highlights of Jewish history.

In keeping with the theme of Interfaith our Cantor Richard Brown and organist Jane Lynch presented a program of Hebraic and Yiddish music at the Church of the Holy Comforter.

Realizing that it is equally important for people of our own faith to share holidays together, the three Temples of Charlotte combined their efforts and held a community Purim Service at Temple Beth El. It was a wonderful opportunity to admire the adorable Queen Esthers, to drown out the dreadful Hamans, and to greet old friends and make new ones.

Our Religious School Purim carnival preceded this event with Kay and Hillel Rosen doing kitchen duty. Our Senior and Junior Youth Group members guided by their own "architect in residence," Philip Bernstein, a member of our Senior Youth Group, and manned the many carnival booths.

The Senior Youth Group also played host to the children on a Betsy Fun Day. This was an innovative fund raising project for them. They supervised a three hour party at Temple featuring games, snacks, and movies. The event was appreciated by all parents and children.

Temple Emanuel of Greensboro hosted our Religious Schools upper grades at a weekend retreat. Our Rabbi Jackofsky and Cantor Brown along with David Helberg and Rabbi Arnold Task of Greensboro made this experience one of learning and fellowship with enthusiastic response by all those who attended. The Greensboro Youth will be our guests in April.

Our younger Members of Merit this month were Nancy Ades for her appointment as co-chairman of the Mafty Conference to be held in August; Eric Sklut, President of the Mickey Aberman Chapter of AZA, who was elected beau of Choverim BBG at their Sweetheart Weekend; and Helen Phillips (not quite as young as Nancy & Eric) who is now Commissioner of Queen City Tennis Courts.

Mazel Tov and best wishes to Jonathan Kaye, son of Mr. & Mrs. Robert Kaye, who was Bar Mitzvah on February 22nd. Jonathan conducted the service in both Hebrew and English; he read and translated the Torah and Haftorah. His ability and poise made this a memorable occasion for the many friends and relatives that attended this simcha.

Our home Havdallah Service this month was hosted by Vera and Jack Mendel who graciously opened their beautiful home to an overflow group of participants. Their hospitality is indicative of the warmth and generousity that our Temple tries to instill in all our Members.

CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard A. Klein, Correspondent

Yom HaShoah, the day memorializing the death of six million, will be observed at Beth Shalom on the Sabbath of April 11, with a choral presentation of the music of "I Never Saw Another Butterfly." This is a collection of poems written by children in Terezin concentration camp before their deaths and discovered after the War. The poems have been set to music and will be sung by the voice students of Harvey Woodruff. The Sabbath service will be open to the public.

At other Sabbath services this month, Dr. Sol Brenner will speak on April 18 on the topic "Being a Jew in an Age of Unbelief." Adult Education Sabbath will be observed on April 25. For the March Adult Education Sabbath we had a discussion after services on "Human Sexuality," led by Dr. Herbert Zerof, noted Charlotte marriage counselor.

On April 20, Rabbi Stanley Skolnik will address members of Temple Israel on the topic of "Elisha Ben Avuya." That afternoon, he will show a film at Beth Shalom entitled "Lubavitch," a documentary about Hasidism in Boston and New York.

JEWISH SINGLES CLUB

Are you a single person between the ages of 21 and 100? Then you should belong to our new Charlotte Singles Club. We meet for Friday night services every six weeks and hold parties for the various age groups. While religious services and parties take place in Charlotte, we welcome members from both Carolinas and Virginia.

Parties are generally divided between the young people and the 40 years and over group; however, you may attend either group. The younger group also plans other activities. Membership is $ 5.00 per year. If you are interested, please contact: Elinor Schendell, 8020 Regent Park, Char., N.C. 28210

CHARLOTTE
TEMPLE ISRAEL
NORTH CAROLINA
Mrs. Sidney Goozner

Our next session of Adult Education will be held on Sunday, April 20th at 10:30 a.m. in the Social Hall of Temple Israel. Our speaker will be Rabbi Stanley Skolnick of Temple Beth Shalom and his topic will be the life and works of Rab Elisha ben Avooah.

Rabbi Skolnick has chosen a rather contraversial figure in Jewish religion as his subject and will present a rather unorthodox view of G-d and Judaism for Rab Elisha ben Avooah who lived in the second century C.E. expressed some strong views about G-d and His rulings.

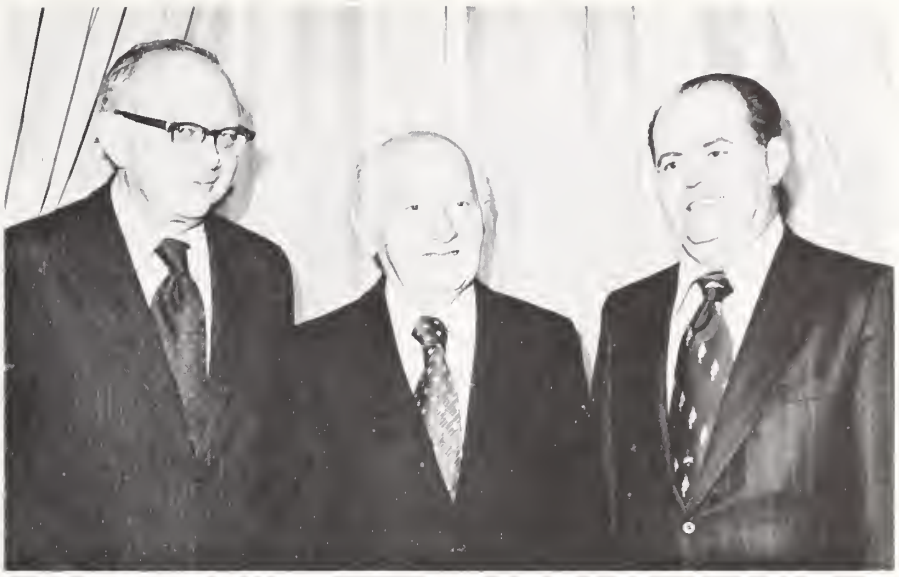
Let us come out and welcome our speaker, a relative newcomer to Charlotte. The usual socializing over coffee and cake will follow.

SPECIAL ANNOUNCEMENT

Adult Jewish Education will present a full length Israeli film on Saturday, May 3, at 8:30 p.m. The name of the film is "Lupe," a delightfully amusing film starring the veteran comic Yehuda Barkew. In color with dubbed-in English voices, this recently made film should provide a nice evening of wholesome entertainment, We hope everyone will come out to see it. A nominal charge of $1.50 per person will be charged at the door to defray expenses. Watch for further announcements of our programs of Adult Education.

In Memory...

The Times-Outlook extends sincere condolences to Katie Perlman and her children on the death of her husband, Rabbi Samuel Perlman of Chapel Hill; to Eva Fuchs and her children on the passing of her husband, Samuel Fuchs of Kinston; and to Edith Cohen and her son on the death of her husband, Ned W. Cohen of Greensboro.



A Gift of Tongues: Harry Rulnick of Fayetteville (right) with historian Irving Howe (left) and poet Eliezer Greenberg (center) after they received the B'nai B'rith Jewish Heritage Award for their five collections of translations of Yiddish literature. Mr. Rulnick is a member of the Jewish service organization's adult education commission that held its annual meeting here (New York) and presented the $1,000 prize for "excellence in Jewish literature." (A Whitestone Photo)

The members of the GIANT family wish you & your family Happy Passover



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N. C. ASSOCIATION OF JEWISH MEN

Circuit Riding Rabbi



Scott Konwaler lifts the cup of joy!

Rabbi Reuben Kesner
Whiteville, North Carolina

On January 18, in Lumberton, N. C. at Temple Beth El, a young man named Scott Konwaler was a candidate for Bar Mitzvah. Scott's parents are Mr. and Mrs. Morty Konwaler. During the last weeks of preparation, we asked him to prepare a message expressing his feelings toward his approaching Bar Mitzvah. The following resulted:

Dear Friends:

Today I have taken an important step in growing up Jewishly. Maybe in growing up — period! I have taken one giant step forward toward Jewish adulthood.

These are Scott's thoughts this morning; the only one I'm quoting is myself, although the Rabbi has given me a better literary style.

About three years ago, I gave up on Hebrew School. I decided and convinced my dad and mom that Bar Mitzvah was not for me. It took a lot of clever maneuvering, but I did it! I didn't care one bit about an *aleph* or a *bays.* It was too much to add to my study schedule, and it took alot of time away from my play schedule. So I became a Hebrew School drop-out at the age of ten.

I did continue with the Sunday School classes but no Hebrew studies for me, Hooray!

A few months ago, I was invited to Aaron Weinstein's Bar Mitzvah. I attended more because I wanted to see what I was missing rather than for any other reason. Everybody was so proud of Aaron! Everybody said such nice things! He was the center of attention. People came from long distances to witness a few minutes of a test in Hebrew. It was so important to all who were there. Some people had tears in their eyes. I watched. I took it all in, and I guess it got to me. I said to myself: "I am a Jewish son, too! I was born into the Jewish world, too! I want to be considered a man, too, among my people. I don't want to be a Jewish nobody. I want to be a Jewish somebody."

I told my parents about my decision. They told me to tell it to the rabbi. I did. He turned pale — but revived long enough to help me study toward that end. It's been only three months since I began my preparation. The rabbi has kept his cool with me. I have kept my cool with him. He has listened to me stumble and stutter as you have today. He has tried to make my Bar Mitzvah road an easy one to travel, and as meaningful as possible for me.

Today, in spite of my stammering and mistakes, I made it. I am a man! I feel this growth, strangely enough, deep inside me.

As I promised myself, my parents, and the rabbi, I shall continue to study to try to make my Hebrew reading more perfect and my understanding of Judaism more real.

God Bless all of you who care for me, and who are helping me see things in a more adult way.

Thank you for all your encouragement. Your being here this morning has helped me a lot. If my Bar Mitzvah has any meaning for me at all, it is that my fellow Jews are just as proud of their role, as I am of mine, in being one of God's chosen people. Thank you and God bless.

continued →

NORTH CAROLINA ASSOCIATION OF JEWISH MEN

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Two weeks later, on February 1, a determined thinking young Bas Mitzvah, Diana Mukamal, daughter of Dr. and Mrs. Ronald Mukamal, came before the congregation, Beth Israel Center, in Whiteville, to reveal these inner feelings:

Dear Friends:

During my thirteen years of growing up, I cannot remember thinking of people in terms of different faiths. I have treated others humanly, and most often, that same decency has been returned to me.

I can't remember anything really bad happening to me because of my religion.

The strong pulls toward Judaism have occured and continue to occur in my home. I am required to attend services regularly each Friday night, and we observe the home rituals and celebrate each Jewish holiday. I am uptight these days about women's rights, and I am also intensely concerned about the inequities that exist today as regards young people.

Having now become a Bas Mitzvah, I shall continue to speak out about equality in my synagogue until I, and the b'nos mitzvah, the girls of religious age that follow me are counted rightfully as a tenth person in a synagogue service.

Although I don't wear my religion on my sleeves, I feel a deep sense of pride when I hear of and see the creative steps taken by other men and women who are Jewish. I do feel warm about the achievement of Henry Kissinger, the first Jewish American Secretary of State; I enjoy knowing that Mark Spitz who swam himself to fame is also Jewish; and the top opera star, Roberta Peters, is also one of my people.

What I have learned from the Rabbi is, that, having been born Jewish, I have assumed from birth the responsibility of setting a good example. This I believe, is everybody's responsibility. I have tried to behave well, not only because my religion teaches me to do so, but because of my deep respect for my fellow persons.



Diana Mukamal receives her certificate of Bas Mitzvah from Rabbi Reuben Kesner as her parents, Dr. and Mrs. Mukamal look on.

I am grateful for all that is good and beautiful in my life and in the life of my family.

I thank my parents for giving me this opportunity to become more involved in the Jewish life of this community. It has helped me towards getting to know me — better!

And lastly, thank you — you who have come to join me in one of my happy Jewish hours — my Bas Mitzvah!

NORTH CAROLINA ASSOCIATION OF JEWISH MEN

ALAN BLUMENTHAL , Membership Chairman
P. O. Box 10628
Charlotte, N. C. 28237

I am heartily in favor of the NCAJM Program, and I enclose $_____ to cover my membership in the following category:

PATRON $100.00	DONOR $ 25.00
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NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
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ASSOCIATION
OF JEWISH MEN



Something You Should KNOW

Q. What types of medical services are rendered at the North Carolina Jewish Home?

A. The Home offers around-the-clock licensed nursing supervision, 24 hour emergency physician's care, casework service, and special diets when recommended. There are facilities for dentistry, podiatry, psychiatric study and well-equipped physical and occupational therapy rooms under expert supervision.

Q. Who serves on the Staff of the North Carolina Jewish Home?

A. The N.C. Jewish Home staff consists of the Administrative Department, secretaries, bookkeepers, and Medical Department members. There are registered nurses, licensed practical nurses, aides and orderlies to care for the needs of our Residents. The Home has a Socio-Recreation worker, a registered physical therapist, a certified physical therapist assistant, a registered occupational therapist, an occupational therapy assistant, a coordinator of volunteer activities. In addition to the dietician and food service manager, housekeeper and maintenance personnel, there are cooks, kitchen employees, housekeeping and laundry employees who manage the domestic aspects.

Q. Who is eligible and has priority for admission into the North Carolina Jewish Home?

A. Any person of the Jewish Faith who is at least sixty years old (younger persons considered for admission on an individual basis), and has been a resident of North Carolina for at least one year immediately prior to his application is eligible for admission. Consideration also is given to direct relatives of North Carolinians.

Q. What is the monthly cost of routine care and maintenance to a resident of his family at the North Carolina Jewish Home?

A. The base cost of routine care and maintenance (double occupancy) is computed on the actual per capita costs of operation taking into consideration staffing for the normal changes that take place with an aging or infirmed person. Financial arrangements are made on an individual basis and may vary from time to time dependent upon actual cost of care and maintenance. *Under no circumstances are persons who are otherwise admissible rejected due to lack of funds or limited means.*

Q. Is tipping permitted — ? If not, how may resident's families honor the North Carolina Jewish Home employees for their service at holiday time?

A. Tipping and the soliciting of tips or gifts are forbidden. Family members of the North Carolina Jewish Home are invited to send contributions to the North Carolina Jewish Home Employee's Gift Fund. This fund is then divided among all North Carolina Jewish Home employees in lieu of individual gifts from, or tipping by, our Residents and/or their families. All employees are essential to the well being of the Residents. Since a large majority of the staff are in the background, the Gift Fund assures ali equal recognition and minimized preferential care.

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to the NORTH CAROLINA JEWISH HOME



The prayers and thanks of our Residents are expressed for the contributions made to the Home from February 5, 1975 to March 5, 1975.

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from page 12

The ladies met March 5th, 12p.m., at Slug's Choice Restaurant in the Southpark Shopping Center. A special room was set aside for us. We had fabulous salads from the salad bar and soup for lunch.

Instead of the invocation we all stood in a minute of silent respect as a memorial to our dear friend Jennie Gross who has passed from our midst. We indeed have lost a wonderful friend and active member of Senior B'nai B'rith Women. Next followed our business of the day.

On March 18th, the Senior Women held an attic sale at Temple Beth El. They also sold home-baked cakes and cookies. The beautiful hand-made quilt they worked so creatively was raffled too.

B'nai B'rith men and women went to Salisbury on Sunday, March 16th, to the Veteran's Hospital to bring a little love and sunshine through a party of gifts and home-baked goodies. This trip has become an annual event.

It's unbelievable, but 17,000 whistles have been sold to date. We had "Whistle Stop Week" to call attention to protection for women. Joan Laurie is doing a terrific job on this committee.

Susan Bruck read a letter from Rabbi Rocklin on the Plight of the Syrian Jews. Our people are being harassed, punished, tortured, and are living under indescribable conditions. We must see that at least one million signatures get to President Ford to help the Jews in Syria.

Our speaker for the day was Dr. Stann Reiziss. His topic was "Are you Hyp? . . . An Exploration of Hypnosis." Dr. Reiziss dispelled the myths surrounding hypnosis and described the many ways it can be used to advantage. He serves as a consultant to the Professionals in Hypnosis, is a member of the International Association to Advance Ethical Hypnosis, is a licensed hypnotherapist, and has worked with hypnosis in the field of education for years.

On April 9th, we will have our installation meeting.

Inside Israel



ANYTHING IS POSSIBLE

Carl Alpert

Almost the first question which visitors address to us here seeks an appraisal of what will be. Because Israel is the land of the prophets, those who live here are presumed to be prophets. The easiest form of reply, of course, would be a shrug of the shoulders, an outwardfling of the hands, and a total disclaimer of all ability at soothsaying. Who can peer into the future?

Yet a review of Israel's quarter century of existence might provide a clue. There does appear to be a characteristic, distinctive pattern about everything that has happened.

The establishment of the State in 1948 and its survival against the invading hordes of Arabs from five countries was an event unparalleled in human history. The strange alignment with Britain and France in 1956 and the operation against the Suez Canal was almost bizarre in its conception and equally strange in its anti-climatic deflation.

Who can forget those days in 1967 when Nasser's armies pressed against Israel's southern borders, presaging early destruction of the State — only to be followed by the now legendary events of the Six-Day War? The unexpected shock of the Yom Kippur War, followed by the fantastic turning of the tables, was in the same tradition of the strange and the unforeseen.

Who would have thought, as recently as 2 or 3 years ago, that there would ever be serious discussion in high places of an American invasion and occupation of the oil fields of the Middle East. Yet today statesmen and commentators are already engaging in detailed consideration of every aspect of such a possible move.

In short, anything is possible. At a time when even the most fantastic science fiction has been eclipsed by reality, and man can walk on the face of the moon, is there anything, truly, which is beyond reality? So let us engage in an imaginative discursion through some of the possibilities. After all, good political and military leaders must take into consideration every conceivable contingency.

On the eastern front, King Hussein could be assassinated by extremists, and Israel would be compelled to occupy the other bank of the Jordan to prevent its being taken over by hostile Syria. Or Hussein might be isolated by the other Arab states, and driven to sign a separate pact with Israel for creation of a federation, to mutual advantage.

In the north, Lebanon could be plunged into a civil war and Israel would find itself in the position of rendering help to its Christian neighbors to save them from the Moslems. In the northeast it is not beyond the realm of possibility that a new outbreak of fighting would result in the setting up of an independent Druze state, allied by treaty to Israel which would guarantee its existence.

There are equally strange possibilities in the south. Much will depend on how greedy the Arab states will be and how tightly they will pull that strangulation noose around the throat of western civilization.

What will happen here, perhaps in the near future, will follow the pattern of the past: it will be strange, fantastic, and totally unexpected.

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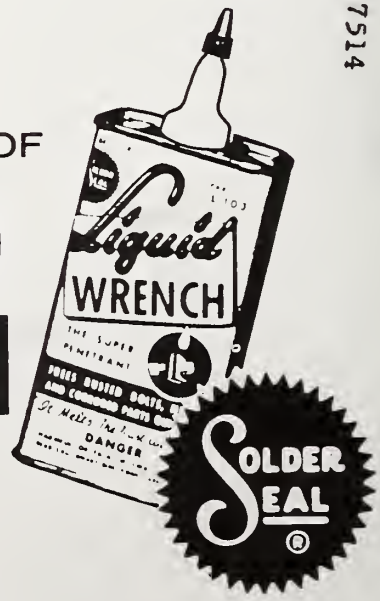
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TIMES-OUTLOOK

MAY 1975

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N. C. Jewish Men & Women
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May 31 – June 1, 1975

cover: A bearded Hassid kisses the hallowed stones of the Western Wall.

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. What is Shavuot?

A. The festival of Shavuot takes its name from the Hebrew for "weeks," "Pentecost," and also "the 50th day." It is celebrated on the 6th day of Sivan (which falls this year on May 16). According to orthodox and conservative tradition, it is also celebrated on the 7th Sivan (May 17, this year) outside of Israel.

One of the three so-called "pilgrim festivals," Shavuot marked the end of the barley and the beginning of the wheat harvest.

According to the authoritative Encyclopaedia Judaica, it was probably a midsummer festival in origin and taken over from the Canaanites. It is stated in Leviticus: *From the day after the Sabbath, the day that you bring the sheaf of wave-offering you shall count 50 days, until the day after the seventh week; then you shall bring an offering of new grain to the Lord.* Leviticius also states that the sheaf was waved on the day after the Sabbath on the festival of Passover. Thus Shavuot falls 50 days after this time.

In rabbinic times a remarkable transformation of the festival took place. Based on the verse: "In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai" (Ex. 19:1), the festival became the anniversary of the giving of the Torah at Sinai. The description of the feast in the liturgy is the time of the giving of our Torah. The transformation was in accord with a process to be observed in the Bible in which the ancient agricultural feasts were transformed into festivals marking the anniversary of significant historical events in the life of the people. Both Passover and Sukkot are connected with the Exodus; it was natural to link Shavuot with this event.

It is customary to adorn the synagogue with plants and flowers.

Jews and Arabs

Guest Editorial
Dr. Samuel Newman
Danville, Virginia

The Middle East (often referred to as the Near East) is perhaps now the main focus of world attention. It was a factor in Western civilization; the place of origin of three great monotheistic religions: Judaism, Christianity, and Islam. The chief actors in that arena have been Jews and Arabs. Jews and Arabs rescued and mediated the classic civilizations of Greece and Rome to a Europe steeped, for centuries, in ignorance and superstition during the Dark Ages.

Our debt to Israel is mainly a religious one, yet if we search for our foundations of the modern way of thinking, . . . we shall discover a real Jewish factor. It is in the earlier "Revival of Learning", that of the Thirteenth Century, that this influence may be most clearly discerned. Without the Jewish aid this earlier Renaissance would have been long delayed and would have assumed a different form. Without the earlier Renaissance the more familiar classical and human revival of the Fifteenth and Sixteenth Centuries would have been retarded.

The role of the Arabs in the preservation and transmission of the classical civilization of Greece and Rome, enriching it with original contributions, is common knowledge. Even a schoolboy knows that the numbers in which the score is given in a football game are called Arab Numerals. Europe took them over only in the Thirteenth Century, after much resistance. The zero (0) and the decimal system is one of the world's greatest scientific contributions. Prior to the Arab Numerals the West relied upon the clumsy system of Roman Numerals; whereas, in the decimal system the number 1848 would have been written in four figures; in the Roman Numerals eleven figures are made and this will be the result: MDCCCXLVIII.

It is obvious that even for the solution of the simplest arithmetical problems Roman Numerals called for an enormous expenditure of time and labor. The Arab Numerals, on the other hand, rendered even complicated mathematical tests relatively simple. The West's scientific events would have been impossible had scientists continued to depend upon the Roman Numerals and been deprived of the wonderful simplicity and flexibility of the decimal zero.

It is tragic that the terms, "Jews and Arabs" have become in recent times the exemplars or symbols of irreconcilable antagonisms between neighboring peoples in spite of common ethnic or racial origins, basic religious affirmations in centuries of symbiosis.

It is an accepted tradition that Abraham was the progenitor of the Hebrews and the Arabs. Some prominent American orientalists have even described

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calendar

Shavuot May 16-17

Tay-Sachs Screening, Kagan Educational Building, Greensboro (see page 16) May 18

Fast of 17th day of Tammuz May 26

N.C. Jewish Men & Women's Convention, Ramada Inn, Clemmons, N. C. . . . May 31 & June 1st

Fast of Av July 17

Rosh Hashana Sept. 6—7

Yom Kippur Sept. 15

Sukkot Sept. 20-25

Simchat Torah Sept. 28

Wildacres

Temple Beth El, Char. . . .Jun 13-15

Judea Reform Congregation, Durham & Chapel Hill . . Jun 20-22

B'nai B'rith Institute Jul 13-17

Rabbi Kallah Jul 18-24

Cong. of Statesville, Hickory & Salisbury Aug 22-24

NOTE: All Jewish Holidays begin on the night before at sundown (app. 6 p.m.). Please send all community events to our office before the 5th of the month prior to publication.

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MAY 1975

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Israel itself as an Arab tribe and an American Arabist suggested that the ancestors of Israel originated from the ancient land of Sheba, in Southern Arabia, and migrated North. This would mean that the present-day exodus from Yemen (Southwest Arabia) is only a repetition of the event which took place about 4,000 years ago.

The relations between the two peoples go back to the most remote times. They became striking and of the highest historical significance at the time of Mohammed, about 1,350 years ago, when Judaism and a large segment of the Jewish people then living in Arabia, stood beside the cradle of Muslim religion and Arab statehood.

Islam, like Judaism, is a pure monotheistic religion. The watchword of Judaism is, *Hear, O Israel; The Lord our G-d, The Lord is One.* The watchword of Islam is, *There is no G-d but Allah, and Mohammed is the messenger of Allah.*

Islamic worship, like Jewish worship, is of spartan simplicity. Judaism and Islam are more than confessional religions. Like Jewish law Islamic law embraces the whole life of the individual; like Judaism Islam is (theoretically) a theocracy.

For centuries nations and people of diverse ethnic background, religions and cultures, have lived side by side, but no two peoples have lived for thousands of years in symbiosis as Jews and Arabs. The renowned orientalist, S.D. Goitein, Chairman, School of Oriental Studies, Hebrew University, Jerusalem, outlines four stages in the Jewish-Arab relations: (A.) PREHISTORY – 1500 B.C.–500 A.D.; (B) CREATIVE SYMBIOSIS – 500–1300; (C) FADING OUT – 1300–1900; (D) THE NEW CONFRONTATION – 1900–. . .

Stage B, 500–1300, is the "Golden Age" of creative symbiosis of Jew and Arab. Some of the greatest Jewish literary works were written during that period in Arabic instead of Hebrew. Arabic was the *lingua franca* of the greatest body of Jews during that period.

The scientific and philosophical achievements of ancient Greece were almost forgotten at this time in Europe. It had been discovered by the Arabs in the first flush of their expansion in the schools of Damascus, Cairo, and Kairuwan (North Africa), the capitol of the country known today as Tunis. It was in Moorish Spain, especially Cordova, that the medical wisdom of Hippocrates; the astronomical records of Ptolemy; and above all, the science and philosophy of Aristotle, were recovered, studied, commented on and further developed.

There was at that time an almost insuperable barrier between the Islamic and the Christian spheres, not only cultural and religious, but linguistic as well. In the learned world who thought and wrote in Latin had no contact with the other learned world who thought and wrote in Arabic. The link between the two was the Jewish element, which, common to both, played its characteristic and all important role in the history of civilization as a medium of understanding between diverse and even opposing cultures.

Moses Maimonides (1135-1204), philosopher, codifier, and physician is regarded as the greatest genius that the Jewish people have produced in the post-biblical era. Of him it is said: "From Moses to Moses, there was not a man like Moses." **The Guide for the Perplexed**, Maimonides' greatest philosophical work, was written in Arabic. Maimonides brought the Aristotelian philosophy into Jewish philosophy, through the medium of Arabic language.

Thomas Aquinas (1225-1274) the most important of the Christian medieval philosophers, in **Summa Theologica,** which still dominates Catholic thought, drew on Maimonides and other Jewish thinkers.

It is tragic that the fourth stage of Arab-Jewish relations is one of confrontation. The existence of the Jew is a mystery to himself and to the non-Jew. The nature of Jewish identity is not clear, neither to himself nor to the non-Jew. Einstein was an agnostic; Freud, an atheist; Karl Marx, a protestant. Were they Jewish? Einstein was offered the presidency of the newly created state of Israel; Freud was a member of the B'nai B'rith Lodge in Vienna; Karl Marx was an anti-Semite. Is it mere coincidence that these three, who reshaped or revoluntionized the modern mind, are Jews?

John Herder (1744-1803), German philosopher, poet and critic, said that the Jewish role in Western civilization is that of a catalyzer. Friedrich von Schiller (1759-1805), German poet, dramatist, historian, and philosopher, said: ''the establishment of the Jewish state by Moses is one of the memorable events recorded in history. It is indisputable that we are indebted to the religion of Moses for a large share of the culture we now enjoy. The Jewish nation must appear to us historically as of universal significance."

Leo Tolstoy (1828-1910), Russian novelist and one of the world's greatest writers, to the question of "What is a Jew?" gave the following answer:

> *Let us see what kind of peculiar creature the Jew is, which all the rulers and all nations have together and separately abused and molested, oppressed and persecuted, trampled and butchered, burned and hanged – and in spite of all this is yet alive?. . . The Jew is that sacred being who has brought down from heaven the everlasting fire and has illuminated with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.*

The penchant of Jews for medicine is well known. In the Bible there are occasional references to health and disease. The role of the Jew in medicine becomes noticeable during the dominance of Arab civilization and culture in the Middle East, North Africa, and Moorish Spain. Indeed, it is in this field that Jews and Arabs have cooperated most closely.

continued on page 22

NEWS OF INTEREST



United Jewish Appeal Honors President Katzir

UJA General Chairman Frank R. Lautenberg (R) presents Israeli President and Mrs. Ephraim Katzir with a special book signed by American Jewish communal leaders. More than 300 representatives from 60 communities were present at the UJA luncheon to honor President Katzir on his visit to the U. S. and to report to him on the progress of the 1975 United Jewish Appeal nationwide campaign.

Symbolic Seder Held in New York

The Fifth Avenue Presbyterian Church in New York hosted a symbolic Passover seder between Jewish and Christian clergymen "to give expression of the Passover-Easter spirit of man's quest for freedom."

Arab Leader Assassinated

King Faisal, 69, of Saudi Arabia was assassinated on March 25 by his nephew. Faisal was the spiritual leader of 600 million Muslims. Proclaiming his desire to pray at the holy sites, he had called for the liberation of "occupied Jerusalem."

National Council of Jewish Women Leaders

The 10th Triennial Convention of the International Council of Jewish Women was scheduled for April 25 to May 1, 1975. The theme of the convention was "The Jewish Woman in Tomorrow's World." Founded in 1912, ICJW comprises Jewish women's organizations from 23 countries on 6 continents.

Palestine Jewish Legion Veterans Re-union & Pilgrimmage to Israel

The annual re-union of the Jewish veterans of World War I will take place at Avichail, Israel in May of 1975. A call has been issued to all the volunteers of 1917–1918 and their surviving relatives to take part in this affair. It will mark the 65th anniversary of the Zion Mule Corps as well as the observance of the 57th anniversary of the formation of the Jewish Legion. For full details write: Wm. Braiterman, P.O. Box 1633, Baltimore, Maryland 21203.

Planting Seeds of Judaism—Bookmobile Brings a Cultural Confrontation to Students

When Danny Horwitz parks his orange, yellow, and green truck in front of college student centers and synagogues, he is intentionally confronting his fellow Jews with their Jewishness.

The van, emblazoned with a boldly painted burning bush symbolizing the eternal spirit of the Jewish people, is a bookmobile stocked for young Jewish students and other faithful who have drifted from religious practice or who are unable to purchase Jewish books in their communities.

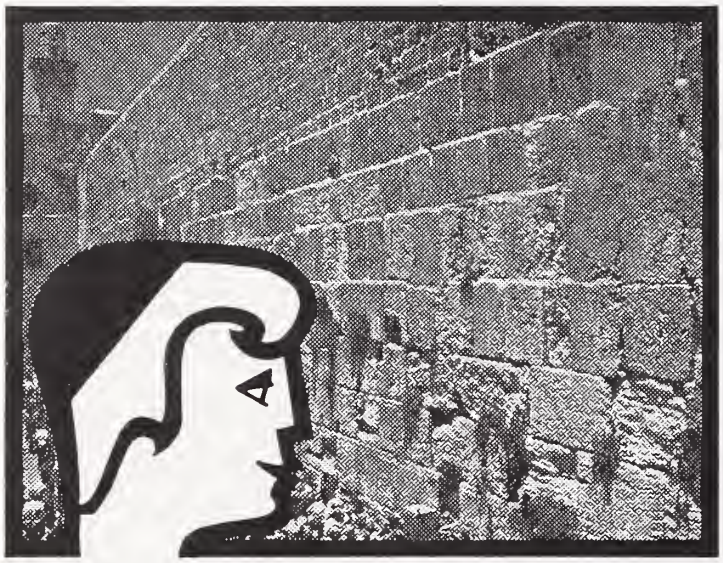
"The bookmobile can't make one a Jew, but it is a beginning to teach Jews about the religious and cultural values of their heritage," said Horwitz.

With that aim, the United Synagogue of America, the national association of Conservative Jewish organizations, established the traveling bookstore in 1970. Horwitz, driver-manager for two years, pulls the van with its 300 titles and 3,000 volumes from New England to South Carolina during the year.

Generally the van goes to small communities where the bookstores do not have a large stock of Jewish books; however, they also go places where there are large congregations simply to encourage Jewish people to read. The project has proven very successful since its inception.

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RABBI DAVID POLISH – Past President of the Central Conference of American Rabbis. He is the author of **The Eternal Dissent** and **The Higher Freedom.** Rabbi Polish holds the academic degree of Doctor of Hebrew letters and the honorary degree of Doctor of Divinity. He plans to lecture on *The Meaning of Jewish History; The Chosen People;* and *The New Judaism.*

YAACOV MORRIS – A well known speaker, Mr. Morris has made numerous appearances on T.V. and radio on national networks. He organized illegal immigration from France and England in 1946-47 and fought in the Hagana in Israel's War of Independence. He is presently serving as Minister of Foreign Affairs in Israel. Among his published books are: **Masters of the Desert, Israel's Struggle for Peace, Pioneers from the West.** His lectures at Wildacres will include: *Arab Propaganda—A Study in Psychoticism; How to Answer the Arab Case; The Middle East and the Great Powers; and The Negev-History and Geo-Politics.*

RABBI EMANUEL RACKMAN – Rabbi of New York's Fifth Avenue Synagogue and Professor of Jewish Studies and Consultant to the Chancellor of City University of New York on Jewish Studies. Rabbi Rackman has served as President of the Rabbinical Council of America. He is the author of **Israel's Emerging Constitution** and **One Man's Judaism.** He is presently a columnist for "The Jewish Week." His topics at Wildacres will include: *Jewish Law for a Modern State; The Centrality of Law in Judaism; and The New Morality – a Jewish Evaluation.*

Contact: Mrs. Max Chused, Box 614, Kinston, N.C.

INSTITUTE OF JEWISH STUDIES

Eleanor Weinglass

The Institute of Jewish Studies, under the Director, Rabbi Israel J. Gerber, is continuing to provide programs of intellectual interest to the Charlotte community. Jewish history is the current topic. The Institute, a non-profit organization, strives to provide the community with adult education programs. For information, please call: 366-4655 or write P.O. Box 17394, Charlotte,N.C.

Hebrew Academy

Martha B renner

STUDENTS LEAD SEDARIUM

Following the basic Passover seder, four groups of the students at Hebrew Academy/Charlotte celebrated four different model sedarim — each reflecting the students' choices of the most significant materials from the Haggadah. The planning of the sedarim and their presentation to parents and visitors from Piedmont Middle School and UNC on March 25 was the culmination of weeks of study related to Passover, according to Aaron Goldman, Academy Hebrew Teacher.

Each seder "family" was composed of children of ages 6—11 and visitors. Even the youngest prepared in Hebrew the four questions, kiddush, and learned about the four sons. The oldest student in each group explained his "family's" seder in English to guests prior to conducting the ceremony. Seder leaders included Rose Wojnowich, coordinator, Michelle Asrael, Stan Greenberg, Darin Levine, and Debbie Roth.

As a reminder of the Israelites' flight through the desert, Academy students celebrated their sedarim on sheets spread on the floor.



Benjie Schader, Amy Weiss, and Mia Goodman



Rena Harel, Stan Greenberg, Caroline Atler, Lawrence Greenspon, Jo-Ellen Eiseman

RENA HAREL JOINS ACADEMY HEBREW STAFF

Rena Harel, an Israeli-educated nurse with wide experience in teaching, youth work and counseling, has joined the staff of the Hebrew Academy/Charlotte as a Hebrew teacher. Mrs. Harel, wife of architect Gabriel Harel and mother of two daughters, came to the United States seven years ago and is a naturalized citizen.

Currently studying for a graduate degree in psychology, Mrs. Harel received her B. S. in psychology from the University of Hartford (Connecticut). She is a graduate of Hadassah Hospital in Jerusalem in nursing and holds a degree in public health from the University of Tel Aviv Medical Center.



lower: Martha Brenner, Amy Bernhardt, Michele Asrael, Stephanie Pesakoff, and Joel Asrael; upper: Ruth Goldberg, Rabbis Jackofsky, Rabbi Skolnik, and Niomi Goldin

SHOP TALK AT montaldo's

Merrill Witten

Nice and easy does it if you are going places this Spring or Summer. Let **Montaldo's** make it nice and easy for you in planning your travel wardrobe. Whether your vacation leads you to the beach, mountains, cruise, or just sightseeing **Montaldo's** is packed with nice, easy, comfortable,fun clothes to pack your suitcase. Fashion designers have designed travel clothes that make you feel like heading for your nearest travel agent, at least, that's the way I felt after viewing the latest spring and summer clothes at **Montaldo's**.

For instance, **Montaldo's** has David Crystal's "Put Togethers," a collection of separates working together to go a long way for traveling. This collection called "Crystal Plus" can be a real plus for you because David Crystal has created the perfect travel ready wardrobe. How has he done this? He has designed a selection of separates such as shirts with french cuffs, shirt jackets, knit shirts, middy tops to match up with eight gore flared skirts, A-line, bias skirts, wrap skirts or pants. Top any one of these with a smart cardigan jacket or blazer and you have a complete travel wardrobe that's nice and easy. Another plus for this David Crystal collection of "Put Togethers" is the variety of colors and prints. Choose your color: navy, brown, pink, or white. Choose your print: checks, polka dots, stripes, or solids. Better yet, have fun and mix and match them. With the David Crystal collection you can put together a very creative, varied, changeable wardrobe that you will find nice and easy to wear all summer long.

Montaldo's has imported stunning, new one piece bathing suits all the way from Israel. The Gottex swimsuit, made in Israel, comes in a variety of vibrant, abstract prints or solid colors. One swimsuit that would catch anyone's attention, like it did mine, was a black, softly draped, silky sheen fabric with abstract daisy design. If you prefer a two-piece suit, the manufacturer has designed a bikini out of the same fabric. To really excite you, drape the shawl to match around your waist or over your shoulders. **Montaldo's** carries several styles of bathing suits with shawls to match. Wrap yourself in one with long fringe hanging from the edge — the effect will be most dramatic and imaginative.

Montaldo's also has a beautiful collection of bathing suits with cover-ups. Some of the cover-ups are so attractive you can wear them for lounging indoors or outdoors, wear them in place of a robe, or even as a patio dress. The fabrics are cool, crisp, and clean looking, such as eyelet, cotton, voile, and terry cloth. To add to the variety, pick your preference, long or short, print or solid. They are all so nice and easy.

I had the most fun of all looking at the travel wrap-around two-in-one skirt that can be worn on either side. Women are going to have more fun, feel more comfortable, really live in these skirts all summer. Top them with a sleeveless shell and you have the answer to what to wear when the temperature starts rising.

When I plan my vacation this summer — my first stop will be **Montaldo's**, where the shopping is so easy!

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North Carolina Association of Jewish Men & Women

WHEN? MAY 31, June 1, 1975

WHERE? RAMADA INN
Clemmons, N. C., Highway I-40

The annual Convention of the North Carolina Association of Jewish Men and Women will be held in Clemmons, North Carolina (very close to the N. C. Jewish Home for the Aged) on Saturday night, May 31 and Sunday, June 1, 1975, at the Ramada Inn Motel on Highway I-40.

Festivities will begin on Saturday, May 31, at 6:30 p.m. with cocktails and dinner. Sunday morning, June 1, Business Meetings of both Associations will convene promptly at 10:00 a.m. Luncheon will be served at 12:30 p.m.

A tour of the N. C. Jewish Home for the Aged is being planned as part of our program on Sunday. I know this will be of particular interest to all attending.

In order to facilitate arrangements, please fill in and mail the reservation blank at the bottom of this page as soon as possible.

- -

DETACH at once and MAIL WITH CHECK to:

Mrs. Philip Michalove
Route 3, Bermuda Run
Advance, North Carolina 27006

Enclosed is my check in the amount of $

Dinner, May 31, 1975 _____ tickets at $6.00 Dairy _____

Luncheon, June 1, 1975 _____ tickets at $5.00 Dairy _____

For the Annual Convention of the N. C. Associations of Jewish Men & Women, Clemmons

Name _____

Street _____ City _____ Zip _____

NOTE: If overnight accomodations are desired, please make reservations direct with Ramada Inn Motel, Clemmons, North Carolina

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N. C. JEWISH MEN

SMALL TOWN JEWISH LIFE CANNOT BE SALVAGED SAYS CANADIAN AUTHOR

With a sarcastic bow to those who believe something should be done for Jews who live in small communities, Morley Torgov, author of a book about to be published on the subject, proposed that the destiny of Jews is in large urban centers.

As against developing Jewish activities for Jews in small towns, Torgov said he's not suggesting "that small knots of Jewish life still holding out in our towns and villages be written off; I am suggesting that we should concentrate on attracting these people to the cities. If they cannot transplant themselves permanently, we should encourage them to send their children for periodic exposures to Jewish community life on a more expansive scale."

As for the circuit-riding rabbi system in North Carolina, he had only a good *laugh.* **"In North Carolina they dreamed of a Jewish renaissance led by 'circuit-riding' rabbis. 'Circuit-riding' rabbis: one conjures up a vision of a rabbi in a 10-gallon yarmulka, clip-clopping along Tobacco Road on his faithful horse, Schmul, six-shooter in one hand, Old Testament in the other.** A **'Roving Roov.'** Actually, the rabbi or, rather, a long succession of rabbis — because there has been a steady turnover of personnel — drives a bus with a portable tabernacle. The project has met with some success. But in the final analysis, schemes such as this can only be characterized as 'better-than-nothing;' and **in my opinion the rabbinical bus is doomed ultimately to run out of gas."**

Continuing he said, "Better than nothing ideas are not the stuff of a Jewish renaissance, or anybody's renaissance for that matter. There are still those long, lonely stretches of time and space between visits of the bus, when 17-year old David Ehrenberg needs a date to accompany him in Dad's Pontiac to Macdonalds for a non-kosher hamburger, and the only girls available in Hickville are Sally Henderson and Michelle LeBlanc."

With redoubled sarcasm, "Torgov asked: "Where is the circuit-riding rabbi when he is most needed? Where is the bus with the portable tabernacle now? Where is kashruth? Where is tradition? They are all 200 miles down the highway, parked in a service station, in the custody of a mechanic trying to unravel the mystery of a blown transmission. G-d builds things to last. Detroit — alas — doesn't.

Pursuing his theme, Torgov, whose remarks were delivered at the plenary session of the Canadian Jewish Congress and were reported in the *Jewish Standard* in Toronto, termed "nonsense," the views of Ms. Susan Rebecca Brown, whom he described as 'B'nai B'rith official in the United States who served as coordinator of the 1973 conclave on 'The Jew in the Small Town.' "

He quotes Ms. Brown as stating "that small town Jews are keenly aware of the advantages of their life style. 'Big city people' she asserts, 'are at first amused at the provincialism of the town but if they stick it out they wouldn't go back to the city. **There is a greater opportunity to become actively involved in Jewish life, to play a vital role.** So the question is: how can we attract young people who are fed up with problems of ecology, crime, with all the things that you have in abundance in the big cities — how do we attract these young people who want to live a cleaner, a more peaceful, happier, and healthier life, to come to us? All Jews have a tremendous stake in the preservation of these communities; their quality of life and their quality of Jewish life is vital to our survival.' "

Morley, who saw the age of opportunities for a Jewish merchant class in small towns as long past, had this to say to Ms. Brown: "Well, Ms. Brown whoever you are, and wherever you are, I say to you: Nonsense! Nonsense firstly because you have overlooked enormous disadvantages in what you so rosily regard as the smalltown 'lifestyle.' You overlook the inability of the individual Jew to enjoy some of the few remaining tax-free pleasures on this earth — solitude, anonymity, privacy, nonconformity, freedom to pursue social and cultural interests and goals. You forget, my dear Ms. Brown, that the sewing circle is not always a charmed or charming circle."

He then added: **"Perhaps the greatest fallacy 'experts' like Ms. Brown exhibit is the tendency to equate smalltown non-Jewish life with smalltown Jewish life. It is one thing to be part of the non-Jewish establishment of a small town; it is quite another to be a Jew functioning on the periphery of that establishment.** There are two built-in weaknesses to the 'small-towns-are-good-for-you' prescription: Firstly: A Jewish toddler on a tricycle eventually becomes a Jewish teenager behind the wheel of a car, speeding amorously toward a fork in the road . . . one branch of which may lead him to a place under the chupah, the other down the aisle of the local Anglican or Roman Catholic cathedral. I am the last one in the world to scream in alarm at this youngster: 'Look out fellah, or that old demon Intermarriage will get you!' But in my view, the preservation of Judaism and the concept of intermarriage are almost mutually exclusive. "

He then concluded: "In short, we must face a fact too many of us apparently choose to avoid for sentimental reasons: **The species known as 'smalltown Jew' is not merely an endangered species; it is a species doomed inexorably to extinction.** No amount of saying it isn't so will alter that fact." *reprinted from the Jewish Post, November 15, 1974*

SMALL TOWN JEWISH LIFE HECTIC AND HEALTHY IS RESPONSE

EDITOR'S NOTE: The following response to the preceeding article was written by Rabbi Reuben Kesner, one of N.C.'s circuit-riding rabbis. The Circuit-Riding Rabbi Program is sponsored by the North Carolina Association of Jewish Men. It was founded in 1954 and has produced positive results in the 21 years of its existence. At the present time the two circuits extend over eight counties. Rabbi Reuben Kesner is the spiritual leader for the S.E. circuit and Cantor Israel Sack covers the N.E.

Whiteville, North Carolina, is home for this circuit-riding rabbi. It has been his home base for almost eleven years. Here is one of his most active circuit communities. Eight Whiteville families are on the roster of a very modest brick religious edifice. This synagogue contains beyond a beautifully designed sanctuary — social hall, three classrooms, a kitchen, and a spacious library, perhaps the largest in North Carolina, housing several hundred books on Judaica, books on comparative Religions, modern Jewish novels, encyclopediae, and text books. Five additional families within a radius of 25 miles join in the Jewish life of this community. It is both an active and knowledgeable community.

Not too distant, 31 miles to the northwest, lies Lumberton. Its Synagogue, Temple Beth El, has a membership of 27 families, 20 natives and 6 from outlying areas. The Shul is the pride of this Jewish community. Its social hall is a new addition and not in combination with the sanctuary. It had to be added to accomodate the hustle and bustle of Jewish activity that occurs within that tiny metropolis.

68 miles north is Wallace. Ten Jewish families are tied together by an eager bond to know themselves better as Jews.

Myrtle Beach, South Carolina is 60 miles south and boasts 33 Jewish families who have unending ideas and unlimited energy to keep this circuit rabbi puffing his way through his weekly visit.

I also serve Jacksonville, North Carolina, but only a portion of this Jewish community. The allegiance of the majority is to the synagogues in the larger communities at this time. They also have been accustomed to join with Camp Lejeune Marine Chaplains program.

It is apparent that our public relations have not reached across the Canadian border. Nor have outsiders viewed our circuit-riding rabbi project recently, if at all. For the bus once used is now a museum piece. I never had the opportunity to use it. I have never had the opportunity to see it. I drive a 1974 high powered automobile and since I travel close to 50,000 miles annually I trade it every two years. The automobile dealers always provide a loaner when long time repairs are necessitated. My car has never run out of gas, although, the project has need for finances with the present high cost of fuel.

Can every large Jewish community boast that every Bar Mitzvah and Bas Mitzvah candidate and graduate can conduct the Kabbalas Shabbos Service, the Shabbos Maariv Service, the Shabbos Schacharis and Mussaf Services, the weekday Shacharis, Minchah and Maariv Services, Havdalah, the Festival Services?

Can every large Jewish community boast of Adult Classes that are requested by the adult membership and supported by more than 50% of their number? Can every large Jewish community report Book Fairs, Art Exhibits, and Holiday celebrations that bring Jews for a few hours of comeraderie from distances of over 100 miles?

Yes, it is true that we do not have daily minyans, but very few yahzeits go begging. If a minyan is lacking, and we usually know in advance, Jews from one circuit community will ride with me to another to fulfill that mitzvah.

If this humble circuit-riding rabbi may offer a word of defense for the program and for the wonderful people he serves, this idea is "better than most" and to be sure is most successful in building Jewish values and loyalties among the Jewry of the South, both young and old.

Since distances are not viewed with distaste and regret by small town people, when 17 year old David wishes to meet and socialize and fraternize, he has a choice of larger towns where active B'nai B'rith youth and U.S. youth groups flourish. Jewish parents had been driving their youngsters to meet other Jewish youngsters — long distances — years before my arrival, and continue to do so today. The circuit-riding rabbi is just a telephone call away from each constituent and has never disappointed one. In our Conservative Houses of Worship and in our homes, we conduct ourselves as Conservative Jews. Where tradition is retained universally, we retain it locally.

I cannot predict where the destiny of the Jew lies, I can only present a realistic picture of what does exist in the Southeast Circuit, and it's a beautiful view, boruch Hashem! I promise to continue to work diligently in His vineyard to make life in my small towns even more vibrant. The small town Jew is special because he wears the banner of his faith proudly — knowing full well that any Jew who fails to do so is endangered.

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Names of "Thousand Grand Builders" will be placed on a big plaque to be erected so that future generations will know who stood up to be counted when the Home was built. Get a friend, whose name does not appear to become a GRAND BUILDER and "over the top" we go.

1,000 GRAND BUILDERS LIST

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Mr. H. Moskow
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Mrs. Irving M. Margolis

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Mrs. Nathan Block
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Mrs. Paul Troberman
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Mrs. Stanley Tulman
Miss Anna Urband
Miss Rena Urband

So What's New?

SALISBURY
NORTH CAROLINA
Mrs. Lee S. Goldman, Correspondent

Mr. and Mrs. Lee Goldman wish to announce the birth of their first child, a beautiful (a very impartial opinion) girl named Robin Joy, born on January 26, 1975.

On Friday, February 25, the Sunday School of Temple Israel conducted the Friday night services and presented a Purim Play in place of a sermon. The entire school participated in the original adaptation of the traditional Purim story "Boo Haman." The following students took part: Jeffrey Goldman — King Achashuarus, Gillian Kovalsky — Queen Esther, Scott Schwartzbach— Haman, Michael Goldman — messenger, Greg Schwartzbach— Mordecai, Jennifer Goldman — maiden, David Silverburg, David Zirt, Todd Schwartzbach, Brett Schwartzbach — soldiers. Following services, hamantashen were served to the entire congregation. A good time was had by all.

Lenny and Gene Wolfe should be proud of their son Stephen on the occasion of his Bar Mitzvah. Stephen conducted services Friday night, March 14, and presented his Haftorah beautifully Saturday morning. The proud grandparents were present — Mr. and Mrs. Ben Shapiro of Salisbury, Mrs. Rose Wolfe of Portsmouth, Virginia, and Mr. and Mrs. Jerry Shapiro of Greensboro, N. C. Rabbi Israel Gerber officiated. Lenny and Gene hosted the Oneg Shabbot after services Friday night and hosted a luncheon reception following the services on Saturday morning.

We were all saddened by the recent death of one of our favorite members of the congregation, Will Nurick. Our sympathy goes out to his family.



CHARLOTTE
BETH SHALOM
NORTH CAROLINA

Mrs. Richard A. Klein, Correspondent

Miss Kathy Klein and Mr. Brian Phillip Jones were married April 6 at 3:30 p.m. in a garden ceremony at the home of her parents, Mr. and Mrs. Walter J. Klein. Officiating at the formal ceremony was Rabbi Stanley Skolnik. Kathy was attended by eight bridesmaids, two of whom were her cousins, as well as her sister, Miss Betsy Joan Klein, who was Maid of Honor. Her two neices, Misses Deborah and Rachel Klein, were flower girls. After a two week honeymoon in New York City and Colombia, South America, Kathy and Brian will return to Camano Island, Washington, where Brian is a member of the board of directors of Summit Timber Corporation.

After the wedding, Mr. and Mrs. Klein entertained their guests with a reception at home, followed later that evening by a dinner dance at the Red Carpet Inn. In pre-nuptual parties, Kathy was feted at a bridesmaid's luncheon on Friday, April 4, given by her grandmother, Mrs. Arthur Goodman. Saturday evening Mr. and Mrs. Ivan Jones, parents of the groom, gave the rehearsal dinner at the Tower Suite for out-of-town guests and members of the wedding party. Sunday morning a wedding breakfast was given at Raintree Country Club. Two of the hosts for that affair were Kathy's brother and sister-in-law, Mr. and Mrs. Richard A. Klein, and her aunt and uncle, Mr. and Mrs. Arthur Goodman, Jr.

news from

WILLIAMSTON
NORTH CAROLINA

Mrs. Irving N. Margolis, Correspondent

Mr. and Mrs. Irving M. Margolis are visiting her sister Mrs. Jennie Novey at Miami Beach. Enroute they stopped over in Chapel Hill with their son-in-law and daughter, Dr. and Mrs. Gary R. Smiley, and grandchildren, Steve, Karen, and Suzanne.

For the first seder, all were guests of Dr. and Mrs. Donald Warren and their sons Don Jr. and Mike at the Warren home, Sandaway Farm, near Hillsborough.

Other guests for the seder were Mr. and Mrs. Sol Warren of Brooklyn, N. Y., parents of Dr. Warren; Steve Warren of Brooklyn, his nephew; Mr. and Mrs. Michael Girard of North Miami, Florida, parents of Mrs. Warren; Miss Cathy Chaney of Raleigh and Dana Carlton of Chapel Hill and California.

Mr. Warren conducted the seder. The traditional dishes for the service were prepared by Mrs. Warren. All enjoyed the beautiful service.

The Smileys spent the remainder of the Passover week in Spartanburg with Dr. Smiley's parents, Mr. and Mrs. Harry Smiley.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

Brown & Novick, Correspondents

Passover is always the most fulfilling festival in the Jewish year. Families and friends join together and revive the story of the Exodus, but the mood of the seder is set by the hectic preparation, the special dishes, and the fabulous once a year recipes that laden the tables.

To conserve our strength, a week prior to Passover, the Men's Club of Temple Beth El were the chefs and sponsors of an evening of fun with entertainment of old time comedy hit movies.

Our Sisterhood has continued a series of "First Tuesdays." These successful awareness for women programmes are held on the first Tuesday of the month and have featured such diversified topics as yoga, the challenge of the woman alone, the executive's wife, and record keeping for the solvent homemaker. Faye Green and Anita Blumenthal coordinated these stimulating get togethers. Pam Brown, Mildred Fuerstman, and Natalie Cohen displayed their expertise in these areas.

There is such an abundance of talent at Temple Beth El that we are able to export some of it. Cantor Brown presented a concert at the Donor Luncheon of Hadassah in Canton, Ohio. Another member of Merit is Steve Haas, who sang with the Savannah Symphony Orchestra at their opera night.

Congratulations to Barbara Huberman who was appointed to the Board of Directors of the Health and Hospital Council for Mecklenburg County. Another honor was bestowed on Cantor H. Richard Brown with his appointment to the Hebrew Union College Jewish Institute of Religion Cantorial Board of Alumni Overseers.

We always are proud to export our talent, but we love importing new members. A warm welcome to Dr. & Mrs. Walter S. Guthmann, Mr. & Mrs. Steve Haas, and Mr. & Mrs. Harry Behar. A special Mazel Tov to our youngest new member, Jill Kimverly Blumenthal, the newborn daughter of Alan and Lee Blumenthal. May Jill always be surrounded by the warmth of happiness and love.

TAY-SACHS SCREENING PROJECT

Anita Meyer & Sara Lee Saperstein
Co-Chairmen, Greensboro

On Sunday, May 18, 1975, the Kagan Educational Building in Greensboro, N. C., will be the place designated for the Tay-Sachs Screening Project. All participants of this project should be from the Triad Jewish community, ie. Winston-Salem, High Point, and Greensboro.

The project is sponsored by the Women's Organizations of the Triad Federation. The screening will involve just a simple blood test to determine whether the person is a carrier. Couples of childbearing age should attend and also couples with complete families. Both parents have to be carriers to have a Tay-Sachs child; however, if one parent is a carrier, the children can be carriers and it is important for everyone to be aware of this fact.

The results of this testing will be received through the mail and follow-up counseling, when needed, will be available from the UNC-CH Department of Genetics.

WELDON-EMPORIA ROANOKE RAPIDS
NORTH CAROLINA

Miss Louise Farber, Correspondent

Families and guests of the congregations of Temple Emanu-El, Weldon, and Temple Beth-El of Rocky Mount shared in a beautiful and inspiring Seder Service at the Howard Bloom Restaurant of the Holiday Inn. Temple Emanu-El sponsored the Seder and approximately one hundred adults and children attended. The Seder Service was conducted and led by Temple Emanu-El's student Rabbi Arnold Fertig.

Ruth and Isy Novey of Emporia celebrated their 35th wedding anniversary by touring Italy accompanied by their children.

The Epstein-Rosenbloom Lodge of B'nai B'rith held their dinner meeting at the Howard Bloom Restaurant on Sunday, April 6th. The guest speaker was Miss Fannye Marks who spoke on her recent trip to Africia and the contact with the Jewish representation there.

Among our sick: Mrs. Florence Coblenz has returned from Halifax Memorial Hospital much improved; Mrs. Sarah Kittner has returned home after succesful surgery at Memorial Hospital in Chapel Hill; Mrs. Annie Abrams of Richmond, mother of Mrs. Sophia Farber, is now much improved after being very ill.

Miss Josephine Freid and Miss Fannye Marks have recently returned from a tour of Brazil, Republic of South Africa, Nairobi, and Kenya.

Our heartfelt sympathy to Iz Novey on the death of his sister, Mrs. Lena Steinberg of Norfolk.

STATESVILLE
NORTH CAROLINA

By Mrs. Ben Katz, Correspondent

This reporter has long been absent from these columns, and as she prepared for the spring holiday of Passover, the family centered holiday, she wished to return and bring the news of this community to the many who have missed hearing about Statesville and their relatives and friends.

Picking an arbitrary jumping-off point, and possibly repeating some of the happy events which have been previously reported, let us begin around the summer of 1972. We hope not to leave too many events out and know it will be several issues until we are right up to the present, so bear with us. That time saw the marriages of the daughter of Mr. and Mrs. Nathan Lipshitz, Donna, and the son of Mr. and Mrs. Howard Adler, Mark. Donna and her husband, Bobby Stern are now living in Winston-Salem and visit with us very often. Mark and his wife, Linda, are working and enjoying scenes abroad as Mark was awarded a fellowship to the University of Edinburg, Scotland in computer science. In the fall, we wel-

comed a new member, Dr. Eva Katz, mother of Ben Katz and of this reporter. This same family celebrated their daughter's wedding in November. Gerry is now living with her husband "Bubba" in Atlanta and they are enjoying their new daughter, Andrea Johanna.

The community celebrated the regular festivals and holidays together, and we saw the growth of a viable B'nai B'rith group that year. We can claim, once again, active membership on behalf of the children of Salisbury, Hickory, and Statesville at this time. We are proud of the officers and chairmen, and the members who have all worked hard and long to make certain that the young people have fine programs, study sessions of all kinds, regular attendance at week-end conventions, and taking advantage of the summer programs in Israel and here in the United States.

At the end of the school year, 1973, we congratulated Mr. and Mrs. Leonard Polk upon the graduation of their son Edward, who also was married later that summer, and he and his wife Jan are now living in Miami, Florida where Edward is attending Law School; and Mr. and Mrs. Hyman Silberman upon the graduation of their son Martin, who is now working as an accountant in Charlotte, residing there and active in Temple Israel. The high school graduates were Laura Lipshitz and Mark Katz, both now attending the University of North Carolina at Chapel Hill. We were also proud of our woman power in the form of Lauren Adler who was elected president of the school at D. Matt Tomphson Junior High School. Under the leadership of the president of the Congregation, Warren Winthrop, and the president of the Ladies Auxiliary, Diane Walsh, the community continued to occupy its time with congregational activities, adult education, religious school for the children and welcomed a new family, the Martin Leventhals and their sons Stephen, David, and daughter Karen. We also welcomed the celebration of Stephen's Bar Mitzvah, and the joint N'ai mitzvot of the sons of Mr. and Mrs. Edwin Posner, James and Paul. Also to be acknowledged for that period was the Bar Mitzvah of Richard Gordon, son of Mr.and Mrs. Alfred Gordon.

During the summer of 1974, the congregation joined in celebrating the wedding of Charlotte, daughter of Mr. and Mrs. Saul Gordon, and granddaughter of Mr. and Mrs. David Lester. She is presently living in Greenville, North Carolina with her husband Mark while they both attend the East Carolina University. That spring saw Mrs. Ben Katz complet two terms as president of the Seaboard Branch, Women's League for Conservative Judaism, and she is now enjoying being known as the immediate past president and a member of the National Board of that organization. The fall of that year brought the congregation together under the leadership of Melvin Gordon and Barbara Winthrop, and during this year, we have been active again with the children and adult programs, refurbishing the fellowship hall, and the coming annual businessmen's luncheon.

We shall bring you more news in the next issue.



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Imagine! Tennis on 13 lighted professional courts, staffed by a 'well known' Tennis 'Pro' and 10 instructors! Golf, on our own private nine hole course! Riding on seven miles of trails spread over 525 acres of breathtakingly beautiful scenery! A childrens paradise . . . 25 sailboats, 3 motorboats, 4 indoor Brunswick bowling lanes, canoe trips, baseball, basketball, waterskiing, drama and dance, karate, fencing, rocketry, ham radio, archery, photography and gymnastics are just some of the many fascinating activities available! Ages 5 to 16. Fee includes air fare allowance.

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Announcing limited openings in Charlotte area. For information, call Charlotte Representative, Mrs. David (Gail) Novick, 121 Greenwich Road, no. 208, Tel: 365–2877.

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ASSOCIATION
OF JEWISH WOMEN
and
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ASSOCIATION
OF JEWISH MEN



Progress Report

The new wing is about 85% complete. As of this printing all partitions are in place and the finished walls are being sealed in the new wing. Tile is being laid and fixtures are being installed. The new structure is well ahead of schedule and should be ready for occupancy in June, dependent upon arrival of the other finishing materials and furnishings. Final grading is now in process and the area will soon be seeded.

The inital order for basic furniture has been placed and several more meetings are planned with the decorators for eventual finalization of decor and furnishings. As you go, so shall the Home — Your support is needed now for the future.

At least $ 2,000,000.00 is needed to pay for the new wing, furnishings, equipment and start up expenses. Can we afford to borrow all or part of this money and pay its attendant interest rates? Only you can decide this. Your contribution and support is needed if we are to help the many who need our Home. Are you doing your part? Contact the Home, its Residents and officers and ask how you can help. Time is of the essence—funds are required. Do your part — SUPPORT YOUR HOME.

HELPGRAM

SITUATION CRITICAL — SPIRALING COSTS CREATE CRISIS FOR MANY UNABLE TO PAY FULL COSTS IN SPITE OF INTERNAL AUSTERITY PROGRAMS. MANY FOOD COSTS MULTIPLIED BY THREE OVER SAME PERIOD 1974. FEDERAL LAW INCREASED LABOR COSTS OVER 20% IN MANY DEPARTMENTS, UTILITY, OTHER SUPPLY COSTS INCREASED UNMEASURABLY — STILL CLIMBING.

GOAL CONTINUED HIGH STANDARD OF CARE AT LOWEST POSSIBLE COST NOT COMPROMISABLE. STUDIES VERIFY NORTH CAROLINA JEWISH HOME COSTS LOWER THAN MOST COMPARABLE HOMES.

MEMBERSHIPS, ADDITIONAL GIFTS APPLY TOWARD SUPPORT OF MANY IN CRISIS SITUATION.

EARLY RESPONSE REQUESTED. REVERSE CURRENT TREND AND STABILIZE SITUATION FOR SPRING OPENING NEW WING. HELP OUR ELDERS AS YOU PROVIDE FOR OUR TOMORROW.

BECOME SUSTAINING OR LIFE MEMBERS NOW. COMPLETE APPLICATIONS, SEND CHECKS TODAY, PLEASE!

SEYMOUR LEVIN, CHAIRMAN
MEMBERSHIP COMMITTEE

(Application blank to be found on page 21 of this issue — a separate application should be completed for EACH individual. Please forward to a friend if you previously paid your 1975 dues.)

to LIFE
I GAVE SO THAT I MIGHT TRULY
LIVE

Become a

LIFE MEMBER

of the

NORTH CAROLINA JEWISH HOME

FOR THE AGED, CLEMMONS, N.C.

LIFE MEMBERSHIP CAMPAIGN

On the middle spread of this issue you will find the names of 901 men and women who have contributed $1,000.00 to the Building Fund of the Home. These are the GRAND BUILDERS of the Home.

In February of this year we introduced the Life Membership Plan, and we hope soon to have as many LIFE MEMBERS as we have GRAND BUILDERS.

You are invited to become a LIFE MEMBER for a contribution of $1,000.00, which will be placed in an Endowment Fund and invested for the benefit of the Home, and only the interest will be used to help take care of the deficit that payments from our residents cannot cover.

Many of you are members of the Home, paying from $ 25.00 to $ 100.00 per year. When you become a LIFE MEMBER, you will no longer pay annual dues, but the Home will benefit from your contribution forever at the current rate of interest. At the present time this rate is 7½%, and the Home would receive $ 75.00 per year, the same as if you paid that amount each year. And the Home would benefit forever!

Although the plan has been in effect only two months, the Home already has the following individual LIFE MEMBERS:

Joe M. Block, Wilmington
Herman Blumenthal, Charlotte
Mrs. Herman Blumenthal, Charlotte
I. D. Blumenthal, Charlotte
Ms. Judith Blumenthal, Savannah, Ga.
Hersh G. Cohen, Hickory
Mrs. Sadye Cohen, Greensboro
Ben Cone, Sr., Greensboro
Alan H. Davis, Winston-Salem
Herman L. Davidson, Greensboro
Israel Freedman, Durham
Mrs. Mollye Freedman, Durham
Alfred Gordon, Statesville
Ellis Gordon, Statesville
Kalman Gordon, Statesville
Saul Gordon, Statesville
Hy Helbein, Charlotte
Mrs. Hy Helbein, Charlotte
Albert J. Jacobson, Greensboro
Mrs. Albert J. Jacobson, Greensboro
Howard H. Kaiser, Greensboro
Mrs. Paul Lavitt, Hickory
Charles Pearl, Greensboro
Mrs. Charles Pearl, Greensboro
Lawrence G. Schwarz, Asheboro
Sam Shavitz, High Point
Stanly Sugar, St. Pauls
Dr. A. J. Tannenbaum, Greensboro
William R. Zimmer, Wilmington

LIFE MEMBERSHIP APPLICATION

I am pleased to become a LIFE MEMBER of the North Carolina Jewish Home for the Aged, Inc., and pledge $1,000.00 to be paid over a period of four years at the rate of $ 250.00 per year.

Enclosed is my check for _____ as my first payment.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

SOLICITOR _____ DATE _____

Please make checks payable to the North Carolina Jewish Home for the Aged, Inc., P. O. Box 38, Clemmons, N. C. 27012.

Gifts

to the NORTH CAROLINA JEWISH HOME

The prayers and thanks of our Residents are expressed for the contributions made to the Home from March 5, 1975 to April 5, 1975.

IN MEMORY OF:

MRS. FRANC AKERMANN: Mr. and Mrs. Irwin Jacobson, Mr. and Mrs. Irving Tilles.
MR. ABE AUERBACK: Mr. and Mrs. Irwin Jacobson.
MR. MAX BANE: Mrs. Max Bane.
STELLA SELIGSON COHAN: Mrs. Sylvia Seligson Kramer.
MR. NED COHEN: Mr. I. D. Blumenthal, Miss Jenny Land and Dr. and Mrs. Max Rones.
RABBI MYRON DATNOFF: Mrs. Anna Datnoff.
HELEN FRANKFELD DAVID: Mrs. Sylvia Kramer.
DR. GEORGE FRANKL: Mr. and Mrs. Lewis Walberg.
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MRS. DORA LEVIN: Mrs. Buddy Levin.
MRS. EVA MABEL: Mr. I. D. Blumenthal, Mrs. Bertha Brandon, Mrs. Edna Ferster, Mr. and Mrs. Don Hollander, Mr. and Mrs. Phillip Mabel, Joyce H. Merritt, and the Urology Foundation of Mecklenburg County.
MRS. MARY MORRIS MENDEL: Mrs. Bessie M. Margolis.
MRS. ESTHER OSTROW: Mrs. Buddy Levin.
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EDNA SAMUELS: Mrs. Sylvia S. Kramer.
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LEW SAMUELS: Mrs. Sylvia S. Kramer.
LOUIS SAMUELS: Mrs. Sylvia S. Kramer.
PHILIP SAMUELS: Mrs. Sylvia S. Kramer.
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continued from page 4

Avicenna (980-1037), Arabian physician and philosopher, is the greatest name in medicine from 1100-1500. He is often cited and translated by Jewish writers. His philosophy wielded a certain influence upon Jewish philosophers.

Zionism, the movement aiming at the establishment of an autonomous Jewish national home or state in Palestine is as old as the Jewish diaspora. The movement has a humanistic and religious dimension for both Jew and Christian. Thrice daily the observing Jew prays, "May our eyes behold Thy return to Zion in mercy " (in Jewish lore Zion is the poetic name for Palestine).

The State of Israel is not merely a refuge for homeless Jews. It is a social laboratory and one of history's prime demonstrations of the resurgent power of the human spirit. In the period in which we are living, when so many people in Western civilization are losing their faith in the future of our free society, the transparent triumph of the human spirit in Israel, over seemingly endless and overwhelming obstacles, is a constant beacon light of faith in all man.

The Declaration of Independence of the State of Israel, May 14, 1948, is an inspiring document, reflecting the genius of the people who have given to the world the imperishable treasures of the spirit. The first paragraph of the Declaration reads:

The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious, and national identity was formed. Here they achieved independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

The last paragraph reads in part:

We offer peace and amity to all neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all. The State of Israel is ready to contribute its full share to the peaceful progress and reconstitution of the Middle East . . .

It is not a question of Jew or Arab; it is a question of Jew AND Arab. Mark Sykes, English statesman, promoter of Arab independence at the Thanksgiving Meeting on December 2, 1917, in honor of the British Declaration in favor of the establishment in Palestine of a Jewish national home said:

. . . I pray that you realize that it may be your destiny to be the bridge between Asia and Europe; to bring the spirituality of Asia to Europe and the vitality of Europe to Asia . . . I believe you will see in Palestine a great center of ideals radiating out to every country in the world where your people are.

For centuries after 1300 A.D. there was a fading out period of Arabs from world history and of oriental Jews from Jewish history. Jews and Arabs may rekindle a great renaissance in the Middle East, which has contributed so much to Western civilization. It may raise the hope of a distraught world to the realization of the prophetic dream:

And he shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares;
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more.

(Isaiah 2:4)

SOURCES

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2. The Legacy of Israel, Oxford (Scholars) The Clarendon Press, 1927
3. The Jews in the Renaissance, Roth, Harper & Row, N.Y., 1959
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Inside Israel



A Test of Your Faith

Carl Alpert

Israel's disappointment at the failure of the Kissinger mission is almost equalled by the disappointment at the sharp drop in tourism. At first we thought it was a passing phenomenon, but the decline continues and hotels report slow bookings for the summer months.

What is the real reason? Some blame Israel's Ministry of Tourism for not mounting a more dynamic campaign to encourage visits. Some blame El Al which gets a lion's share of the flights, and has spiked proposals for less expensive charter flights. Or can it be that Jews abroad are afraid?

The strange and almost shameful fact is that by contrast the non-Jews continue to come. I see them, bus after bus of Germans, Swedes and Danes, of Baptist from California or southern U. S., of pilgrims from Canada or France. To all of them Israel is the Holy Land. They read the same papers as their Jewish neighbors and have heard the same stories, yet they come, while thousands of Jews have discovered all sorts of reasons to delay or postpone their trips.

They offer many good excuses: Restaurant service is poor; there are not enough decent night clubs; there are no festivals and celebrations; there is no horse racing and no gambling casinos; the weather is too hot . . . as if any of these are vital considerations for a visit to Israel.

Perhaps Jews overseas are not afraid. Possibly they are only losing interest in Israel. One Israeli, recently come home from a trip to various communities, has reported that many Jews are "cooling off." They are becoming fed up with Israel.

How do you think that makes us feel? We'd like to believe it is not so, but there must be some reason why the hotels are not full.

I'm not going to prescribe the ideal tour. There is much to see, even if you have been to Israel five times already. It is a land of many faces and many peoples. Most tourists get only a quick and superficial look at the classical sights and most fail to capture the true spirit of this old-new land. They look at Israel, but never quite get to know and understand the Israeli. An entirely different kind of tourist visit is required based not merely on *seeing* Israel, but on getting to *know* it. And what about all of you out there who have never been to Israel even once! Aren't you ashamed?

Israelis are ready and waiting for you. They are worried by your absence. They look upon tourism as a barometer of your interest. They have been preparing for your coming. Along Tel Aviv's water front new hotels are being put up, especially for you. And if you are one of those who like the newest and the best — well, make note that this year's hotel, the very latest in Tel Aviv, is the 330-room Ramada-Continental. It is one of the international chain of 720 hotels throughout the world. The investors from abroad who have put millions of dollars into its construction, for your convenience, have faith in Israel.

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INSIDE JUDAICA

[Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.]

Q. What is the status of atomic research in Israel?

A. Development of atomic energy in Israel was initiated even before the end of the War of Independence (1948–49), and by the late 1960s research and development in all fields of atomic energy represented one of the major national research efforts.

According to the authoritative Encyclpaedia Judaica, the initial phase of atomic energy development in Israel consisted of two enterprises. The first was a survey of the natural resources of the country, particularly with respect to the nuclear raw materials uranium and thorium. Only low-grade deposits, primarily associated with phosphate rocks, were located.

The second enterprise was the initiation of a training program to provide the necessary scientific and technical staff for possible application of atomic energy to the national economy.

The next phase was the establishment of the Israel Atomic Energy Commission in 1952. The members of the commission include men prominent in science, technology, and industry, as well as senior civil servants.

The first research center was located at Sorek and became operational in 1960. A second research center was established at Dimonah.

The aim of the research and development program, the Judaica reports, is to acquire the technology and fundamental knowledge of nuclear science and to apply these as early as possible to the advancement of the country.

Israel is a member of the International Atomic Energy Agency and participates actively in various international programs. Her experts have been sent to various countries to help in establishing atomic energy programs or to help in various applications.

EDITORIAL: Falasha History in the Remaking

History does repeat itself. In May a young University of California campus was the unlikely setting for a "truth is stranger than fiction" episode which links Jews of three continents across a span of 70 years.

In 1906 Dr. Jacques Faitlovitch, Judaism's foremost Falasha scholar and protagonist, wrote an open letter for world Jewry addressed to the Falashas. It assured them that the Jews of the world were concerned about their plight and that hopefully the Falashas along with all Jews would return to Zion. This letter was signed by 44 renowned rabbis from Europe, America, and Palestine. Among the signers was Rabbi Isaac Jacob Reines of Russia, the first leader of the Mizrachi movement.

And now history has repeated itself in an American setting. On the campus of the University of California in Irvine, Dr. Howard Lenhoff, Professor of Biology and Vice-President of the American Association for Ethiopian Jews, has been organizing a nationwide student movement for informing American Jews about the tragic story of the Falashas. While enlisting student workers he discovered that one of them, Emil Faithe, is a second cousin of Jacques Faitlovitch and one of the last of Faitlovitch's relatives in the U.S.A.

When Israel made its historic announcement last month that the Falashas are Jews entitled to full rights under the Law of Return, the students saw their mission. They would help convince the U.S. Jewish charities, notably the U.J.A., that the American Jews are concerned about the welfare and immigration to Israel of the Falashas. The students, including Emil Faithe, decided on a campaign to obtain a petition signed by 50,000 Jews by Rosh Hashanah.

What would be more fitting than to have Emil, a descendant of Faitlovitch, start the petition with the signature of a descendant of one of the original signers of Faitlovitch's open letter? As fate would have it, teaching on this California campus is Professor Frederick Reines, a physicist of international reputation and grand nephew of Rabbi Reines.

Today the petition campaign is well on its way. Professor Reines, in a memorable symbolic act, was the first to sign just as Rabbi Reines did nearly 70 years ago. "It is a pleasure and an honor to participate in this major humanitarian venture," said Reines. "I am sure that my grand uncle would be at the forefront of the movement were he here today."

As Professor Reines was speaking, Emil handed him an odd looking object. Professor Reines took it and used it to dry the ink from his signature. It was the hand carved wooden blotter used by the late Jacques Faitlovitch. Thus, "from generation to generation. . ."

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calendar

N. C. Jewish Men & Women's Convention, Ramada Inn, Clemmons, N.C. May 31 & June 1st

Attic Sale, Hebrew Academy, Charlotte, 1–5 p.m. June 8

Fast of Av July 17

Rosh Hashana Sept 6 – 7

Fast of Gedalia Sept 8

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Jewish Ceremonial Art

On April 27, "Ceremonial Art in the Judaic Tradition" opened at the North Carolina Museum of Art in Raleigh, the largest exhibition of its kind in a public museum in the South. The exhibition is featuring approximately two hundred ceremonial objects used in the synagogue and in the Jewish home. Ranging in time from a tombstone of the second century A. D. to an unusual collection of contemporary items from the Tobe Pascher Workshop, the exhibition includes Hanukah lamps, kiddush cups, noisemakers, spice-and-citron containers, and silver and fabric accessories for the Torah. Among the major lenders are the Jewish Museum, the Brooklyn Museum, and the B'nai B'rith Museum in Washington, D.C., with additional loans from numerous private collectors.

The exhibition is divided into four parts: the synagogue, the home, the life cycle (birth, bar/bas mitzvah, marriage, and death) and the holy days, the latter highlighted by a collection of *haggadoth* ("Books") used during Passover. The display emphasises not only the intrinsic artistic merit of the objects and the diverse cultural influences they reflect, but also the functions they perform within the meaning and context of the ceremonies themselves.

Dr. Abram Kanof of Raleigh, clinical professor of pediatrics at the University of North Carolina, served as special curator for the exhibition. Chairman of the B'nai B'rith Museum, former chairman of the Jewish Museum, and author of **Jewish Ceremonial Art and Religious Observance,** Dr. Kanof has long been devoted to the preservation of Jewish ceremonial art and the encouragement of the new ceremonial design.

The Museum welcomes the opportunity to extend the scope of its exhibitions to include an art form that has heretofore received little attention by "general" art museums. In summarizing its importance, Museum Director Moussa M. Domit said of the exhibit: "No less than the Christian art so familiar in our museums, or art from Egyptian, Oriental, African, Oceanic and other cultures in which religious concepts have been primary shaping factors of artistic production, this art is most completely understood in the context of its religious meaning. At the same time, however, this art no less deserves evaluation and appreciation in terms of its own aesthetic merit."

A descriptive catalogue of the exhibition, containing 88 pages and 63 illustrations, will be available from the Museum Bookstore.

The exhibit will remain open during the regular museum hours through June 15, 1975. A smaller permanent exhibit will be retained by the museum which will be loaned upon request .



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Ceremonial Art Exhibit

Reviewed by Eric M. Meyers
Director of Cooperative Program in
Judaic Studies at Duke & UNC–CH

The special exhibit at the North Carolina Museum of Art in Raleigh, North Carolina entitled "Ceremonial Art in the Judaic Tradition," April 27 through June 15, is a milestone in several respects. First, it marks the first major public showing of Jewish art in the southeast where there are more than 600,000 Jews; and second, it brings together in a unique way an unprecedented number of contemporary pieces of exceptional beauty and craftmanship. Guest curator at the Museum, Dr. Abram Kanof, has succeeded in a remarkable way in capturing the continuity, creativity, and diversity of Jewish ceremonial art from the late Middle Ages to the present.

While many of the older pieces are familiar to followers of this subject from the outstanding collection of the Jewish Museum in New York, there is much here that is displayed for the first time and which has come from private collections. A very attractive and handsome catalogue has been published by the Museum to commemorate the exhibition, in which a representative sampling of the artifacts are superbly photographed and in which all objects are described. A general introduction to the subject is a welcome inclusion and serves as a useful point of departure for the lay reader and presents a succinct expression of Dr. Kanof's views. Organized into the following categories: the synagogue and appurtenances, the Jewish home, the life cycle, holidays, and festivals, both the exhibit and the catalogue provide a useful glimpse into the spiritual and aesthetic sensibilities of Jews from all over the world.

In all the artifacts one can recognize the creative symbiosis at work in Jewish art which reflects as much of its host culture as it does the individual creative spirit. The late Gothic style may be observed in a spice container of 19th century Poland (fig. 108), or mixed with the Baroque in a Hanukah lamp from 19th century Germany (fig. 147). While most of the pieces represent the communities of Western and Eastern Europe (Askenazim), there are a number of excellent examples of Sephardic art primarily from North Africa and Turkey.

It is the blending of the old with the new, however, the European with the American, that gives the exhibit its real character and meaning. To observe the forces of continuity working upon the superior craftmanship of the contemporary Polish American, Ilya Schorr, is to marvel at the vivid images of the *schtetel* he has brought with him. In general, however, the contemporary Jewish artist has opted for designs of quiet simplicity and functionality, as for example in the Mezuzoth of Ludwig Wolpert (fig. 50) or the Havdalah set of Moshe Zabari (fig. 106) or in their respective presentations of the Passover Plate (figs. 165, 166).

The painful passage of the medieval Jew into modernity thus is documented through the religious objects they have left behind. With the abandonment of the rich ornamentalism of the past in favor of the abstract and simple, we witness the attempt of contemporary Jewish artists and craftsmen to come to grips with the increasingly complex aspects of life and religion in the 20th century. And this is what best provides the poignancy and elegance of this marvelous exhibition of Jewish ceremonial art.

Hopefully, the current exhibition will be utilized by everyone desirous of learning more about religious art in general and Jewish ceremonial art in particular, and we are all greatly indebted to the Museum staff, Dr. Kanof and especially the generous support of the lenders and loaning institutions who made the event possible.

COMMENTS BY ERNIE WOOD

Reprinted from The News & Observer, Raleigh
Sunday, April 27, 1975 (excerpts)

. . . Some persons have noted a sort of affinity between Southerners and Jews: historically both have been poor and have been uprooted from their homes. For the Jews, the trauma of displacement has happened many times. For Southerners, it was caused by the Civil War. But both groups have drawn strength from tradition and religion. Christianity did, after all, grow out of Judaism, and religious , Christian Southerners may find some of their own heritage in this show.

The museum provides some help through a catalogue, with introduction by Dr. Kanof, explaining the meaning of the Jewish holidays and the objects used to celebrate them. Perhaps the key, however, is found in Dr. Kanoff's book. "In Jewish life," he writes, "almost every act, even the most prosaic, has its element of piety and becomes an expression of the relationship of G-d and His people. Jewish living extends from one sanctification to another, bringing eternal values into worldly life: even the utensil used in the course of ceremony becomes sacrimental." The show, therefore, has been divided into a series of categories covering ceremonies in the synagogue, in the home, at certain holidays, and at certain points in a person's life-cycle.

The artistic quality, notes Dr. Kanoff, comes from "that ungovernable impulse to decorate what you regard as sacred."

The show will remain on view through June 15. ✡

In Commemoration of America's Bicentennial

The Hebrew Commonwealth & the Government of the United States

By OSCAR S. STRAUS

In connection with the Bi-centennial celebration of the United States, commencing in 1976, this publication is happy to present to our readers the first of a series of articles abridged from the late Oscar S. Straus' book, **The Crigin of Republican Form of Government.** Mr. Straus (1850–1926) had served as Minister Plenipotentiary to Turkey under President Grover Cleveland and William McKinley.

Out of print, the volume was first published by the Jewish Publication Society. This series of articles is being reprinted from the "United Israel Bulletin" edited by David Horowitz. The articles reveal that the Founding Fathers received their inspiration in the establishment of the American Republic from precedents of government by and for the people as set forth ages ago by the ancient Hebrews under Moses, Joshua, and the Judges.

PART IV

The children of Israel having arrived in sight of the Promised Land, their great lawgiver summons them all before him; he recounts to them their whole eventful history, their hardships, their toils, their sufferings and their triumphs; he recapitulates and codifies their laws and causes them to be written in one brief book, the Book of Deuteronomy, which are thereupon adopted by the whole people under the most solemn and awe-inspiring circumstances. He admonishes them to keep these laws fresh in their memory, and directs that they shall be read before all of Israel at the end of every seven years, in solemnity of the year of release, on the Feast of Tabernacles.

The people bind their part of the covenant by answering: "All that Jehovah hath spoken we will do." Moses then commits the book of the laws into the custody of the Levites, the tribe especially set apart for the service of religion, and as instructors and teachers of the nation, who, as Moses expressly declares: "Shall teach Jacob thy judgments, and Israel thy law." Moses is succeded by Joshua, who leads his conquering armies over the Jordan. Before settling in the Promised Land the law is again promulgated, and Joshua is confirmed as chief executive by the Shophetim or Judges, of whom the Scriptures enumerate 14 in all, from Othniel to Samuel.

True Theocracy

The Judges were elected by the people, and summoned to power as the necessities of the times demanded; they were statesmen-heroes, and after the occasion for which they were called to assume the head of the confederated nation had passed away, they usually retired to their humble occupations, as was notably the case with Gideon. The government under the Judges was very much like our own Federal Government: each tribe had its own tribal or state government, which had jurisdiction over all local affairs, and sent its duly elected representatives to the national congress. This government, from the fact that G-d, the source of all power, the embodiment of the law, and not a king, was ruler of the nation, is termed by various writers a Theocracy, or Nomocracy (from *nomos,* meaning law), or a commonwealth.

Three Branches of Government

Many writers fall into the error of defining this theocratic government as a government by priests, or a purely religious commonwealth. The very fact that the Levites, the tribe of priests, were separated from the other tribes, and that, with the single exception of Eli, no priest was ever elected to the chief magistracy during the entire period of the commonwealth, decidedly negatives any such interpretation. The central or national government was divided into three departments; they were:

First — The Chief Executive, who was styled Judge or Shopete, was vested with chief command in war, and was at the same time the first magistrate in peace. He summoned the senatorial and popular assemblies, proposed subjects for their deliberation, presided in their councils, and executed their resolutions. In the words of the learned Calmet: "He was protector of the law, defender of the religion. He was without pomp, without followers, without equipage. The revenue of his office was merely gratuitious. He had no settled stipend, nor did he raise anything from the people." That the Chief Executive might not wield arbitrary power, and at the same time to divide the responsibility of government and thereby to aid him in conducting the affairs of state, a Senate of seventy elders was elected.

The Senate — Sanhedrim

Second — The Senate, Sanhedrin, or Synedrium, whether it had its origin in Jethro's advice to Moses, above referred to, or came into being a year later (Numbers XI: 16,24), is a matter concerning which Biblical expositors are divided. That a permanent national senate was created at this latter period is maintained very generally by Jewish writers, as well as by such scholars as Sidney, Grotius, and Selden. The former claim that this senate continued with but short interruptions from that time until the Babylonish captivity, and was revived and reorganized on more definite principles after the return of the Jews to Jerusalem. Some writers even go so far as to deny that this council of seventy was a

legislative body, and claim that it was purely judicial.

I am inclined to the opinion that although its chief functions were legislative, and occupied the same position in the frame of government as our senate, yet it was at the same time a high court of justice, the legislative and judicial departments being united as in the English House of Lords. The learned commentators Michaelis and Jahn agree in their views as to the nature and functions of this senate. I quote the former, who says: "Moses established in the wilderness another institution which has been commonly held to be of a judicial nature, and under the name of Sanhedrin or Synedrium, much spoken of both by Jews and Christians, although it probably was not of long continuance."

A rebellion that arose among the Israelites distressed Moses exceedingly. In order to lessen the weight of the burden and the responsibilities that oppressed him, he chose from the twelve tribes collectively a council of seventy persons to assist him. It seems much more likely that this selection was intended for a Supreme Senate.

The Assembly

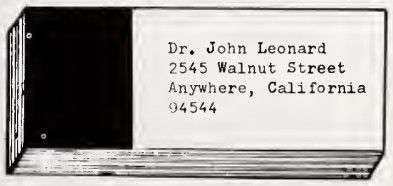
Third — The Assembly, was the popular branch of government, and that such existed is very evident from numerous passages which directly refer thereto, and from distinctions made between "all Israel" and this third department or assembly. Its characteristics and constitution are not so definitely laid down as those of the senate, nor does the Scriptures inform us of how many individuals it was composed.

This assembly is styled generally the "Congregation," the "Whole Congregation," and that these terms did not mean all the children of Israel numerically, but only in their representative capacity, is clear from the context itself, especially when, from the nature of the occasion, the whole population could not have possibly acted. For instance, when it was commanded respecting an offender, "Let all the congregation stone him," it surely could not have possibly meant that the three million should do it?

"From various passages of the Pentateuch," says the learned commentator, Michaelis, "we find that Moses, at making known the laws, had to convene the whole congregation of Israel; and in like manner, in the Book of Joshua, we see that when Diets were held the whole congregation were assembled. If, on such occasions, every individual had to give his vote, every thing would certainly have been democratic in the highest degree; but it is scarcely conceivable how, . . . for this circumstance alone must convince any one that Moses could only have addressed himself to a certain number of persons deputed to represent the rest of the Israelites. Accordingly, in Numbers 1, 16, mention is made of such persons, and in contradistinction to the common Israelites they are denominated *KerUe Haeda* — that is, those wont to be called the convention."

To be continued in the next issue.

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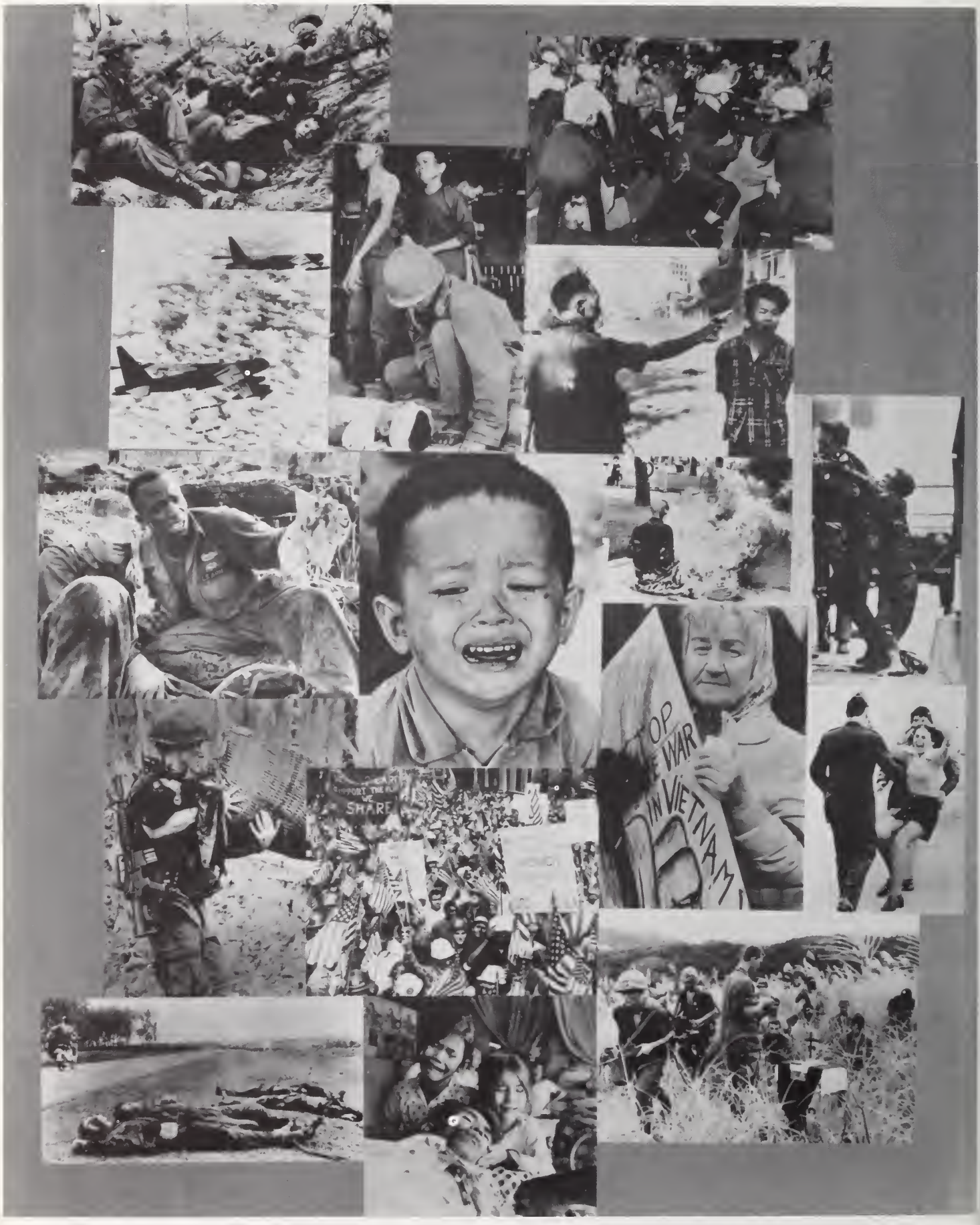
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NEWS OF INTEREST

A Vietnam Montage

After three decades of fighting, the war in Vietnam is over. It was a costly war. More than 56,000 Americans, 241,000 South Vietnamese, and an estimated 1 million Vietcong and North Vietnamese died during the conflict. The U.S. alone spent more than $141 billion in Vietnam in 14 years. But perhaps the war's greatest cost was on the people of Vietnam and the United States. It rent the fabric of their lives, causing moral and political debates which are still going on. The photos on page 8 are not a chronology of the war, but illustrate its effect on the American and Vietnamese peoples. The pictures need no captions, for they are all too familiar. Religious News Photo

May Day Parade for Soviet Jewry

The Montreal Committee for Soviet Jewry staged a noon-hour May Day parade to dramatize the basic rights which are being denied to Soviet Jews. About 400 people took part in the demonstration.

Morris B. Abram receives American Jewish Committee's Top Award

Morris B. Abram, chairman of New York State's Moreland Act Commission investigating the nursing home scandal, received the American Jewish Committee's American Liberties Medallion, the organization's highest award, for "exceptional advancement of the principles of human liberty."

The medallion was presented by Vernon E. Jordan, Jr., executive director of the National Urban League, at a dinner opening the Committee's four-day annual meeting in New York.

In responding to the presentation, Mr. Abram, who is also chairman of the board of the United Negro College Fund as well as a past president of the Committee and of Brandeis University, urged Jews and blacks to overlook their differences and "make common cause against the enemies of justice."

Dayan urges increased immigration to Israel

General Moshe Dayan, former Israeli minister of defense, addressed an American Zionist Federation meeting in New York on immigration to Israel. The appearance of General Dayan highlighted a nationwide campaign to promote Jewish immigration to Israel, which is aimed at doubling Israel's Jewish population within 25 years. Attending the meeting were several hundred Americans who have already committed themselves to settling in Israel during the coming year.

General Dayan also appeared on college campuses during his visit to the United States, including Wake Forest University.

Mayor Beame greets UOJCA Dinner

The Mayor of the city of New York, Abraham D. Beame, attended and greeted the 77th Anniversary National Dinner of the Union of Orthodox Jewish Congregations of America, at the New York Hilton on May 11, 1975. His Honor, the first Jewish mayor in the city's history, has had a lifelong record of active involvement with the Jewish community. Five of the nationally prominent leaders who were honored are members of the New York City's Jewish Community.

The dinner's Guest of Honor and Recipient of the UOJCA Kether Shem Tov Award was Mr. Goldman T. Scharf, world renowned philanthropist and Orthodox lay leader.

Abraham Dere of Congregation Kol Emes in Richmond, Virginia is one of the 10 nationally renowned community leaders who will receive UOJCA's President's Award.

LEO CHERNE SEES NO MIDEAST WAR IN 75

David Horowitz

While most observers here at the United Nations fear that a Mideast war may break out this year should Syria and Egypt refuse to renew the mandate for the UNDOF and UNEF forces, there is one noted political and economic analyst in America, Leo Cherne , who stands ready to bet that 1975 will end without a conflict.

And Leo Cherne must be reckoned with. As head of the Research Institute of America, he has proved uncannily accurate in his predictions during the past 35 years as thousands upon thousands of bankers, corporation presidents and other professionals flock to hear him at the annual luncheons of the Sales Executives Club of New York.

On the question posed by the oil-rich Arab states, Cherne said "that we will have to make up our minds how we feel about being increasingly owned by Kings and Sheiks and other assorted movers and shakers. We're beginning to see, perhaps more clearly than we'd like, how politics may bend under the weight of the purse. And this, in turn, raises the question, an awful question, of whether or not there will be another war in the Middle East, with the additional gnawing uncertainty whether or not this time Pandora's nuclear box will be opened."

He then cited King Hussein's answer to this query: "Both sides possess terrible weapons, terribly new, terribly sophisticated, terribly modern. It would be an unheard of massacre . . . Don't ask me if the disaster can be avoided. Ask me how long it can be postponed!"

"The odds," Cherne said, "are that it cannot be for the duration of this year, and yet," he emphasized, "**I am going to ride against the odds on this one. It is in the best interests of Egypt and Israel that there be no war**, and in the urgent interests of the Soviet Union and the United States that there be no risk of their involvement."

Moses Divides Waters of Red Sea and Pharao's Army is Emerged

Mr. I. D. Blumenthal, publisher of the Jewish Times-Outlook, recently met with Harry Burke in Wilmington to view his needlepoint completion of *Moses Divides the Waters of the Red Sea and Pharao's Army is Emerged* (cover photo). This needlepoint is made in reduced size of the original oil painting which currently hangs in The Museum of Fine Arts, Copenhagen, Denmark. The needlepoint measures 31½" wide by 23½" deep, and is achieved in both grospoint and petitpoint from an assortment of 180 shades of yarns used in the art piece. More than 700 hours of work were required to complete the treasure which was planned in March 1969, but actually started September 1971.

The original oil painting by Christopher Wilhelm Eckersberg (1783–1853) was completed during the period 1813–16. Eckersberg is recognized as one of the best known Danish painters. The painting was ordered by one M.L. Nathanson, and first exhibited in 1817. It was later sold to The Royal Collections in 1826.

The National Jewish Monthly magazine of B'nai B'rith (March 1969 front cover in full color) inspired Mr. Burke to undertake the difficult and unusual needlepoint which features 32 people in whole or part, plus a number of horses and members of Pharao's army struggling in the turbulent waters of the Red Sea. All the exposed parts of the bodies and animals were done in the tedious and time-consuming needlepoint embroidery stitch. It is estimated that one-half million stitches were required to complete the entire mesh.

Moses, complete with horns which symbolize rays of light coming from his head, is depicted with arm and rod extended. Hisbrother Aaron, second in command, is isolated on the rock with Moses. He stands facing the Israelites with arm uplifted toward heaven as if speaking of G-d's divine deliverance. The Israelites face the Red Sea as they witness the destruction of Pharao's army. Compositionally, they form a triangle with Moses at the apex; therefore, he becomes the focal point or center of interest of the picture.

Chiaroscuro, the interplay of light and shadow, is effectively produced with lighter shades of yarn to highlight the figures and darker shades used to underscore and shadow. The drape of robes and folds in the garments are also developed in a similar manner.

Natural elements are equally well transferred onto the canvas. The sea surrounding Pharao's army is a foreboding, murky blue while the Israelites are drenched with warm sunlight as they rest on solid ground. Even the clouds seem light and airy over the Israelites but heavy and ominous over the sea to emphasize the theme of deliverance for G-d's people and destruction to their enemies.

Prior to the start of embroidery work on the mesh, Mr. Burke spent the better part of 2½ years in securing a negative and color photograph from the National Jewish Monthly, contacting an artist from England highly experienced and trained in transferring color photo work onto the blank needlepoint mesh, and finally contacting for the proper transfer and completion so he could do all the embroidery work required. A big smile came over his face when he told Publisher Blumenthal that it is most probable that no other needlepoint creation has ever been reproduced from the original painting by Eckersberg. When asked by Mr. Blumenthal what was to become of the needlepoint, Mr. Burke stated in modesty, and without hesitation, that he is primarily interested in having his work viewed by untold millions of people because of its relation to our Jewish culture and history. There are Jews throughout the world who have never heard of Eckersberg's famous painting – the needlepoint will, at least, give birth to a visual interpretation of a great piece of art.

Mr. Burke is not interested in making a profit out of his labor. He would prefer that the monies be directed to the North Carolina Jewish Home at Clemmons with the needlepoint to be presented in the form of a "Memorial." The Home would be an ideal location for continual and widespread exposure of the art work and also serve as a fine tribute to the memory of the purchaser and whoever he wishes to memorialize.

At his wife's urgings about 10 years ago, Mr. Burke pursued needlepoint as a hobby. Among his needlepoint accomplishments are several from the paintings by the famous Peter de Hooch, Jan Ver Meer, and the renowned *Last Supper* by Leonardo da Vinci. This needlepoint measured 3' wide and 18½" deep, and was completed in 713 hours over a nine-month period. Eventually, it was given to the Community Presbyterian Church, Pleasant Hills, Pa. (suburb of Pittsburgh,Pa.) as a Memorial to the late Paul Hudson, past minister, who was both a good friend to Jewry and close neighbor of the Burkes. Fragonard's *Initial Carver* graces the Burke's home in Wilmington, North Carolina. It required 248 hours of work. And to their own Temple of Israel, the Burke's contributed a modest sized *Star of David* needlepoint handcrafted by Mr. Burke.

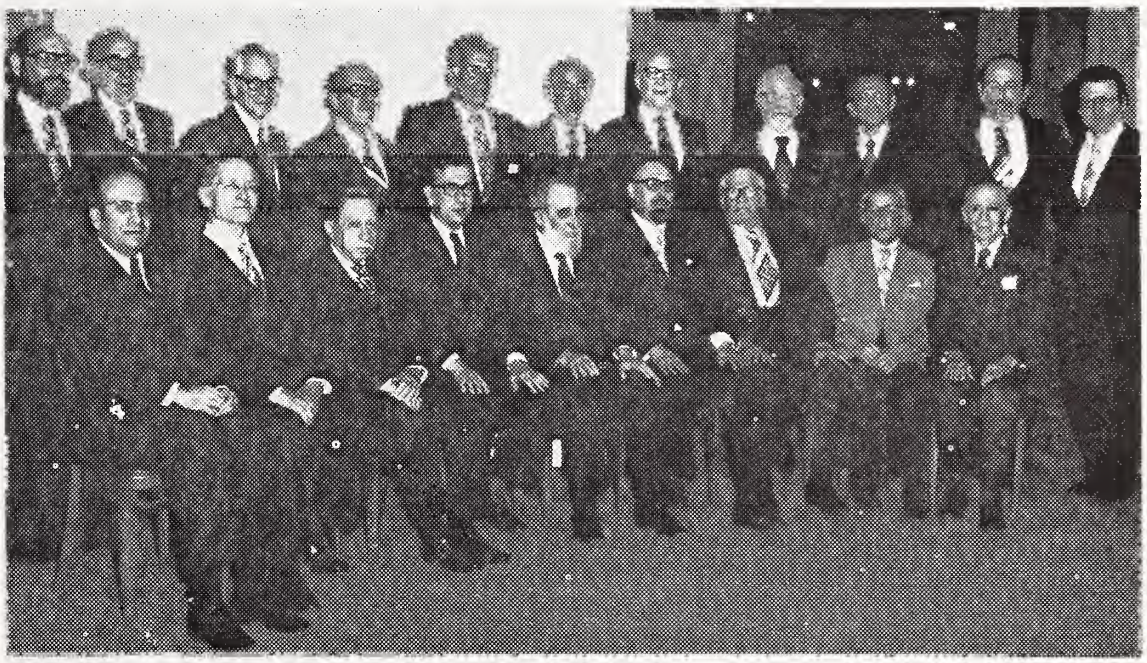
Any inquiries about the purchase of *Moses Divides the Waters of the Red Sea and Pharao's Army is Emerged* should be directed to Mr. I. D. Blumenthal, P. O. Box 10628, Charlotte, North Carolina 28237 . . . Phone 704-376-6555.

HONORABLE MENCHEN



National Jewish Book Award Winners
Top Row, from left: Dr. Isaiah Trunk for **Judenrat: The Jewish Councils in Eastern Europe Under Nazi Occupation;** Professor Zeitlin, for his contributions to Jewish history; Professor Eliezer Berkovits for **Major Themes in Modern Philosophies of Judaism;** Jean Karsavina for **White Eagle, Dark Skies.** Second Row: Professor Arnold Krammer for **The Forgotten Friendship: Israel and the Soviet Bloc, 1947-53,** Bea Stadler, for **The Holocaust, A History of Courage and Resistance;** Reuven Ben-Yosef, for **Metim Ve-Ohavim;** and Dr. H.L. Ginsberg for his Committee's translation of **The Book of Isaiah.**

FOURTEEN OF TWENTY-TWO LIVING PAST PRESIDENTS OF RABBINICAL ASSEMBLY HONORED AT 75th JUBILEE



Celebrating the 75th anniversary of Conservative Judaism in the United States at its convention at Grossinger's were 14 of the 22 past presidents of the Rabbinical Assembly who led its growth to the largest Jewish affiliated group in the country.

(Seated L to R): Rabbi Gilbert M. Epstein, RA director of community services, N. Y.; past president Simon Greenberg of N.Y.; past president Harry Halpern of N.Y.; Dr. Gerson Cohen, chancellor of the Jewish Theological Seminary; Dr. Louis Finkelstein, chancellor emeritus of the Seminary; Rabbi Mordecai Waxman of Great Neck, N. Y., president of the RA; past president Rabbi Max Arzt of N. Y.; past president David Aronson of Los Angeles; and past president Louis Levitsky of South Orange, N.J.

(Standing L to R): Rabbi Jules Harlow, RA director of publications; past president Ira Eisenstein of Philadelphia; past president Eli Bohnen of Providence, R.I.; past president Max J. Routtenberg, of Rockville Centre, N.Y.; past president Ralph Simon of Chicago, Ill.; past president Judah Nadich of N. Y.; past president Isaac Klein of Buffalo; past president Edward T. Sandrow; Rabbi Wolfe Kelman, executive vice-president of the RA; Rabbi Jack Shechter, convention chairman.

NORTH CAROLINA ASSOCIATION

A FAMILY CREATES A CLIMATE

Rabbi Reuben Kesner

My Bar Mitzvah journal has become a diary of successes. No thirteen year old has disappointed me, his family, or himself. And perhaps that's where the clue to these praiseworthy achievements lie. Each young person I undertook to prepare for Bar Mitzvah seemed to sense the impact of the approaching milestone a few weeks after we initiated the task.

In the circuit, the key word is time. I visit but once-a-week. To this rabbi, just to know a *maftir;* just to know a few *brochos;* just to know a *haftorah* — do not a religious Jew make.

Since manhood is the basic theme, we study with our candidates to the end that they are capable of conducting the Kabbolas Shabbos and the Maariv which follows plus the Shabbos Torah service. It is my requirement that the tallis blessing, the Kiddush, the *motzi,* and the *shehecheyonv* be known to them. Those who move more quickly know Havdalah, the Shabbos Shacharis, and Mussaf. With this list of particulars in heart and mind, the young men I have tutored have crossed over into Jewish religious manhood comfortably and responsibly.



Mr. and Mrs. Michael Fox flank their son Craig after his recent Bar Mitzvah in Wallace, one of the circuit communities in N.C.

My latest journal entry is Craig Marvin Fox. How does one begin to tell of the blessing and the joy a boy can be to a rabbi.

Its genesis is with the parents — their attitudes, their example. Good deeds are the essential ingredient of the Jewish way of life. Craig has seen many mitzvos performed by his great grandmother, Rose Katzoff; by his grandparents, the Harry Kramers; by his aunts and uncles of the Kramer and Fox clans; and his immediate family and fellow Jews of Wallace. He knows a mitzvah by its first name. Judaism breathes freely in Wallace and with a nice pride.

Although it is my only circuit community without an edifice, the chaverut climate of living room services has bound these local families into one cohesive family.

The adults of Wallace don't ask the youngsters to do as they say; they ask them to do as they do. The children attend classes during the day. The adults attend classes in the evening. The adults participate in the service readings and chants; the children ask for a turn to read and chant.

Craig's ten year old brothers, Larry and Joel, are Jewish "bandeeten." When I can hold them still for two minutes, they can and will produce. Their non-chalant manner about study is not Jewishly non-chalant. "Are we gonna have a big Seder again this year?" "Shall we decorate our homes for Chanukah?' "I know the Kiddush by heart, listen!"

I do. I sit up and listen and I hear young voices eager to be a part of this community's Jewish life.

In this climate Craig studied. In this climate Craig was prepared.

Judaism is a boy scout faith. We do deeds; we make pledges; and we set examples.

His family emoted joy through tears. Jews have shed tears throughout their long history, but tears weighted with sadness and of tragedy.

This latest Bar Mitzvah was a most beautiful moment in this Rabbi's journal of experiences. I remember it well; I relate it simply; I write it down happily.

OF JEWISH MEN AND WOMEN

A RABBI'S NACHESS

Rabbi Reuben Kesner



The recent Bar Mitzvah of Ernest Michael Schwartz of Myrtle Beach. Mr. J. Lambert Schwartz, father, and Reuben Kesner, Circuit Riding Rabbi look on as the Bar Mitzvah candidate goes through his paces.

Molding youth is a privilege. Molding southern youth has an additional plus. It is a pleasure. Well, naturally, I'm a bit prejudiced. I am the Southeast Circuit Riding Rabbi. My employer is the North Carolina Association of Jewish Men. For eleven years I have taught three young men whom I shall bring to Confirmation this Shavuos.

Like TV and novels, I, too, have flashbacks. Number one student was the secret beau of two little religious classmates from the age of six. He was a beautiful boy then, and is a handsome young man now, mentally and physically.

I'll long remember the class session at which he spoke to me of the day his dad grew ten feet tall in his eyes. We were discussing the generation gap. He told how he brought home a poor grade in Science. His dad cut down immediately on his TV viewing. He also set up a longer study period for him. Number one student studied hard. The next marking period arrived. He earned the same poor grade in Science. "I didn't show my report card to dad until after supper. I was hungry and didn't want to be sent to bed without food. Then I hesitatingly asked him to sign it. He took the card, gave it a close look and said, 'I guess you're not going to be a great scientist. ' We've been closer since that moment."

Number two student has always had a dry sense of humor which breaks me up. His interest in religious studies has never been too intense, but that hasn't lessened his goodness and his fine character in my eyes. As a matter of fact he has been a greater challenge to me. He has much ability. He demonstrates this when the pressure is on. The weeks before his Bar Mitzvah were something special in his life. He had been struggling lazily with his Hebrew until that count-down – which came in the summer months. He knew what he lacked. I spoke to his dad who is well-versed. "He'll know it in the fall!" was his reply. Number two student was occupied that summer with a crash Hebrew Bar Mitzvah preparation course. On his Bar Mitzvah day, he performed without a flaw. He whispered an aside to me, "Dad took the commandment *Thou shalt teach them diligently to thy children* very seriously. Today, that fifth commandment, *Honor thy father,* means more to me than ever before. If you ever need a substitute, dad's the man!"

Number three student is an easy going, sometimes moody young man. On his cheerful days, he's a delight to have around. Beginning on the Friday night from the day of his Bar Mitzvah, he readily assumed the chanting of the Kiddush at the synagogue service. On rare occasions other voices are heard, but student number three is this community's Kiddush King. His finest quality is that of courtesy and consideration. Never has he missed a class without notifying me in advance. And he asks for a make-up hour.

These are some of the naches I recall as Confirmation approaches for these three young men. The circuit past offers much to be proud of; the circuit present is a distinct challenge; the circuit future is an eager anticipation.

So What's New?



Mrs. Julius Alembik

WINSTON-SALEM
NORTH CAROLINA

Miss Janet Lynn Clein and Julius Alembik were married Sunday evening, May 25th, at Temple Emanuel, Winston-Salem, North Carolina. Rabbi Barry R. Friedman officiated.

The bride is the daughter of Mr. and Mrs. Harris F. Clein of Winston-Salem, N. C. She attended Newcomb College of Tulane University in New Orleans where she was a member of Alpha Epsilon Phi Sorority. She graduated from Salem College in Winston-Salem, N. C. this year with a B.A. degree in Sociology and received a Social Studies teaching certificate in secondary education.

The groom is the son of Mr. and Mrs. Max Alembik of Atlanta, Georgia. He graduated from Georgia State University in Atlanta with a B.S. degree in Urban Government. He was a member of Alpha Epsilon Pi Fraternity and served as President his senior year. He continued his education at Wake Forest University School of Law and received his J.D. degree in May. He was a member and secretary of the Timberlake Chapter of Phi Alpha Delta Law Fraternity.

The bride was given in marriage by her father. Mrs. Lou Samuel of Little Rock, Arkansas was matron of honor. Other attendants were Miss Marilyn Bernstein of Tampa, Florida, Miss Debra Klein of Medina, Washington, Miss Donna Levy of Hollywood, Florida, Miss Deborah Luskey of Ft. Worth, Texas, Miss Ann Peller and Miss Eloise Sills of Winston-Salem, North Carolina, and Mrs. Ed Young of Jackson, Mississippi.

The groom's father was best man. Ushers were Ronald Clein of Winston-Salem, brother of the bride, Charles Cromer of High Point, Lawrence Kupferman, Stuart Pliner, Mark Weber, and Philip Winston of Atlanta, and Steven Raphael of New York City.

Following the ceremony, the bride's parents entertained at a dinner-dance at Bermuda Run Country Club. The guests enjoyed the music of Daby Hyatt and his musicians.

After a honeymoon in Florida, the couple will live in Atlanta, Georgia.

NEW BERN
NORTH CAROLINA

Mr. and Mrs. Harry Louis Vatz of New Bern, North Carolina, announce the engagement of their daughter, Jane Elisabeth, to Mr. Michael Abel, son of Dr. and Mrs. Norman Kalman Abel of Scarsdale. New York. The bride-elect graduated from Peace College and the University of North Carolina at Chapel Hill, and is now completing her Master of Science degree in Rehabilitation Counseling at Boston University. Her fiancee graduated from City College of New York and in June will receive his Doctor of Medical Dentistry degree from Tufts University School of Dental Medicine. A June wedding is planned.

STATESVILLE
NORTH CAROLINA

Mrs. Ben Katz, Correspondent

I am writing this article as a follow-up to the one which appeared in the May issue. In bringing all of our friends and relatives up to date with our community I omitted the graduations from high school in the spring of 1974. Mark Gordon, son of Mr. and Mrs. Ellis Gordon, Craig Gordon, son of Mr. and Mrs. Saul Gordon, and Rhonda Lerner, daughter of Mr. and Mrs. Max Lerner of Taylorsville, completed high school that year. Mark and Craig are now attending the University of North Carolina at Chapel Hill, and Rhonda is finishing her freshman year at the University of North Carolina at Greensboro. I also wanted to acknowledge several other new families who have arrived in our town and have become active in our community. They are Mr. and Mrs. Marvin (Betty & Lee) from Norfolk, Virginia and their sons, M. G., Mark, and Michael; newlyweds Michelle and Claude Vicars of Virginia Beach, Virginia; and, Karen and Barry Goldstein from New York and their daughter, Ami, and fraternal twins, Julie and Brett.

The community has been active this year with the general congregational activities and the many others including a very serious attempt by the men of the B'nai B'rith Lodge 1962 to reactivate their group in Statesville, Salisbury, and Hickory. The first step in this positive direction was a dinner meeting held on Wednesday, April 23 at the Ramada Inn when these three communities joined for dining and listening to the district Five director, Arnold Ellison. We wish the men success and hope that they will be active once again. The Ladies Auxiliary

supported the religious school activities, made certain that the holidays were celebrated by all and in proper and joyous fashion and are now busy again preparing for their Annual Businessmen's Luncheon, known now throughout the entire country through the national mailings on Ways and and Means of the Women's League for Conservative Judaism.

Our children have been busy in school and as always we find something special of which to be proud. This year was a first when Barbara Polk and Lauren Adler were contestants in the Queen of Clubs competition; this is a selection by the various clubs at Statesville Senior High School to find the Queen who will represent them for the year. We are delighted to say that Barbie was selected as first runner-up and Lauren as second. We know that wherever these girls go, they will bring pride and joy to us all. Barbie is the daughter of Mr. and Mrs. Leonard Polk, and Lauren , the daughter of Mr. and Mrs. Howard Adler.

Mrs. Benjamin Katz, bea, continues to represent the Ladies Auxiliary of Congregation Emanuel at the various board meetings and spring conference of the Seaboard Branch, Women's League for Conservative Judaism. As the immediate past president of the Branch, I was an active participant at the recent conference held in Baltimore, April 21, 1975. I was also pleased to bring back the news to the local Sisterhood that the Mathilde Schechter Residence Hall, supported by the monies which the women voluntarily give to the Torah Fund project, will open its doors to the women participating in the joint program of the Teachers Institute at the Jewish Theological Seminary of America in the spring of 1976.

We look forward to continued activities which we shall report to you with joy and gladness.



Mrs. Randall Eisenberg

The marriage of Martha Ann Taylor and Randall Bentley Eisenberg, both of Greensboro, was solemnized on Sunday, April sixth, at four o'clock in the afternoon in Tarboro, N. C.

The bride is the daughter of Mr. and Mrs. Burrell Rufus Taylor of Tarboro. The groom is the son of Mr. and Mrs. Harry Milton Eisenberg of Wallace.

The vows were spoken before the altar which was decorated with baskets of greenery, urns of mixed white flowers and two candelabras. Stephen McKibben, organist, presented a program of nuptial music.

The bride, who was given in marriage by her father, chose a formal gown of antique satin with antique lace and seed pearls. Her short veil matched the wedding gown. She carried a colonial nosegay of white bridal roses, pink sweetheart roses and gypsophelia.

Ellen Jane Taylor of Raleigh was maid of honor and Glenda Sobotta of New Brunswick, Canada was the matron of honor. Bridesmaids were Mrs. Kenneth Taylor of Tarboro, sister-in-law of the bride, Mrs. Morty Morganstern of Greensboro. The attendants wore pink formal gowns and carried baskets of spring flowers.

Harry Milton Eisenberg, father of the groom, was best man. Ushers were Henry Patterson Kime of Rockingham, Kenneth Taylor, brother of the bride of Tarboro, Morty Morganstern of Greensboro, Wesley Sexton of Asheboro, and Vic Adams of Raleigh.

Following the ceremony, a reception was given by the bride's parents at the Tarboro Inn.

After a wedding trip to Nassau, Bahamas, the newlyweds are residing in Greensboro.

WELDON-EMPORIA ROANOKE RAPIDS

NORTH CAROLINA

Miss Louise Farber, Correspondent

Mrs. Ida Josephson of Weldon was honored on her 80th birthday with a dinner at the Holiday Inn, Roanoke Rapids, given by her son and daughter-in-law, Dr. and Mrs. Ben H. Josephson of Short Hills, N. J. and on Sunday morning Dr. and Mrs. Robert S. Rosenfeld of Scarsdale, N. Y. hosted a Brunch at the Holiday Inn in her honor.

There were numerous out-of-town guests helping Mrs. Josephson celebrate the occasion.

We are glad to report that Mr. Mike Josephson, who had surgery at Sinai hospital in Baltimore, is recuperating nicely.

Congratulations to Jody Kittner, daughter of Mr. and Mrs. Bill Kittner, who was recently elected State President of B.B.Y.O.

KINSTON
NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Dr. and Mrs. H. Wanderman visited their daughter and family in London, England. Dr. Wanderman was also in Israel.

Students and faculty at East Carolina University enjoyed a fine Passover celebration. The seder was conducted by Rabbi Selinger. The good food was provided by Mrs. D. Jacobson, Mrs. B. Resnik, Mrs. S. Taylor. The Israeli wine was the gift of Mr. and Mrs. I. Ertis. Dr. B. Resnik is advisor to the group.

Terry Bronstein, Nina and Fern Siegler came home for the seder.

Mrs. N. Siegler, President of Sisterhood Hadassah, Mrs. M. Chused, Mrs. S. Fuchs, Mrs. S. Schechter received a Hadassah flag from Governor J. Holshouser in Raleigh to be flown in Israel at the Mt. Scopus Dedication in October.

Kinston had a good representation at the Goldsboro Hadassah Donor Dinner. Mr. Saul Viner, President of Temple Beth Ahaba in Richmond, Virginia spoke about the colonial period of Jews in Virginia, North and South Carolina.

Members of the E.C.U. Hebrew Youth Fellowship conducted Friday night services at Temple Israel, led by Jeff Margolis. Pam Taylor is President. Thanks to M. Camnitz and Mrs. S. Taylor for the Oneg Shabbat.

Diane Bronstein, Barry Kass, and Gregory Shugar attended a B.B.Y.O. meeting in High Point, N. C.

Mr. Allen Heilig was with the family for Passover.

Rabbi and Mrs. Selinger were in Greensboro, N. C., for the Mid-Atlantic C.C.A.R. Regional Meeting. Rabbi Selinger was elected secretary. The trip was combined with a visit to Miss Josephine Rappaport at the N. C. Jewish Home, who sends regards to her friends.

The Kurzer family enjoyed a visit by grandparents.

Karen Kass was in a dance performance at North West School; Steven Kanter played the recorder.

Mazel Tov to Miss Lynn Goldwasser on her engagement to Mr. Michael Schefton from Asheville.

Mr. Michael Steve Goldwasser is among 15 University of North Carolina School of Dentistry students elected to *Who's Who Among Students in American Universities and Colleges.*

NORTH CAROLINA HEBREW ACADEMY AT CHARLOTTE

Martha Brenner

For the youngsters and teachers at Hebrew Academy/Charlotte, this year's celebration of Lag B'omer, the Scholar's Day, April 29, combined fun at Kings Mountain State Park with a visit to the Schiele Museum of Natural History in Gastonia on the way. It was the first trip to the museum for many of the students and there was much excitement as they discovered the museum's outstanding collection of mounted animal displays. At the park, the volunteer mothers treated students to a hot dog cook-out with all the trimmings.

Cooking is something Academy children do, too. The oldest group (9–11 years old), who have been studying nutrition in a mini-course taught by mothers Wilma Asrael and Maxine Levine, tried their expertise as food shoppers and cooks as they prepared their own lunch in Mrs. Asrael's spacious kitchen – and cleaned up. On the menu were such tasty fare as herb dip with raw vegetables, fruit salads, Chinese tuna casserole and cabbage chopped suey, pizza and jelly muffins.

The students, members of Miss Lou Poole's class, shared their experiences with all Academy families by compiling a mini-cook book of the recipes they had used. The mimeographed recipe book, written in the students own hand, also included comments on their cooking and shopping activity.

As the school year comes to a close June 13, Horim v'Morim, parent–teacher organization, will hold its final meeting on June 5. A covered-dish supper will be followed by an open discussion evaluating the past year at the school.

The Academy Attic Sale, a major fund-raising event will take place Sunday, June 8. In addition to the authentic attic bargains for sale, hundreds of dollars of new merchandise will be donated by merchants and salesmen in the community.

Seven new board members were elected to the Board of Directors at the meeting on May 5. Elected for a three year term were: Gerson Asrael, Bob Bernhardt, Stephen Fishman, Sherman Levine, Maxine Levine, and Carol Newman. Ned Greenberg was elected for a one year term. No officers were elected during this meeting.

CHARLOTTE
HADASSAH
NORTH CAROLINA

The first "Authors and Artists" event, held in April by Hadassah, was a tremendous success. Art work by local Charlotteans covered the walls and islands at Temple Beth El; it made for interesting browsing before the writers spoke to the group.

Joan Dim spoke of her first novel, **Recollections of a Rotten Kid**, with a wry wisdom. Marion Cannon utilized her family and background in her new poetry book, **Another Light.** And Albert Vorspan, author of both serious and funny books on Judaism, told jokes and gave hope for the peace we all seek for Israel.

The last board meeting for this year was held on May 12 and the installation of new officers was held on May 21 at Raintree.

Hadassah summer dinners are starting again: please call Gloria Goldberg for more information about them.

Hadassah's beautiful 1975 Telephone Directory is now available at $2.50 per copy from Bertha Kaplan, Gail Green, and Freda Dans.



Mrs. Edward Evans Scarboro

CHARLOTTE

NORTH CAROLINA

Miss Janet Hough and Mr. Edward Evans Scarboro were married May 10 at 3:00 p.m. in the mountain setting of Wildacres, Little Switzerland. Officiating at the informal ceremony was Reverend Robert O. Freeman, Coordinator of the Charlotte Area Clergy Association.

The bride is the daughter of Mr. and Mrs. A. J. Hough of Wingate, North Carolina, and the groom is the son of Mr. and Mrs. Olin Scarboro of Kannapolis, North Carolina. Due to her father's illness, the bride was escorted by Mr. I. D. Blumenthal of Charlotte.

A reception immediately followed the ceremony. The couple remained in the Blue Ridge Mountains for their honeymoon.

Mrs. Scarboro graduated with honors from the University of North Carolina at Greensboro and is presently serving as editor of the *Times-Outlook*. Mr. Scarboro, an honors graduate of Appalachian State University, is with the Charlotte City School System.

JEWISH ADULT EDUCATION

Mrs. Sidney Goozner, Correspondent

Our last session of Jewish Adult Education was held Sunday, May 18, at 10 a.m. in the Social Hall of Temple Israel. This was the culmination of our monthly Sunday morning sessions and we are very fortunate to have had Rabbi Richard Rocklin speak to us at our program.

Rabbi Rocklin had chosen a very timely and appropriate topic – "The Jewish View of Women" – and he discussed his views on the role of women in Jewish life – past and present. This is a very interesting subject which has caused considerable controversy among Jews everywhere.

The usual socializing over coffee, tea, and cake followed the question and answer period.

RALEIGH

Temple Beth Or

NORTH CAROLINA

On Friday, March 28, Temple Beth Or of Raleigh was the scene of a unique Bar Mitzvah service. Bar and Bat Mitzvah ceremonies for seven men and women, usually separate, were combined into one evening service. Rabbi Leo Stillpass stated that adult services were not too unusual – many were held after World War II; however, the fact that the seven were combined into one makes the ceremony unique.

Alexander Emma, a 62-year-old administrator with IBM, never had a bar mitzvah because his family was the only Jewish one in the English community where he grew up. "Apart from a natural curiosity for learning, I think I wanted an opportunity to read from the Torah at least once in my life," he said.

Reading from the Torah, the scroll that contains the first five books of the Old Testament is the central part of the Bar Mitzvah ceremony. For 13-year-olds, it is the culmination of years of studying the Hebrew language. For the persons who acheived their "adulthood" in this special service, it followed 20 weeks of class that instructed them in the faith and written language.

The seven in the ceremony expressed a variety of reasons why they had not undertaken their religious adulthood at age 13 and a variety of reasons why they wanted it now. With the exception of three who had recently converted to the faith, it was not a revolutionary direction in their religious lives. Many had been active in the congregation, and Emma is the congregation president.

"It was something I always wanted to do," said Sondra Berdiansky. "But I never had any religious school training."

Growing up in Germany and later escaping to Scotland during Hitler's regime, Susanne Jacobson was a member of a poor family that could not even afford a white dress for her confirmation.

John Silverstein's congregation in West Virginia did not practice the bar mitzvah because of less traditional beliefs. No one had a bar mitzvah, so he didn't want it then, either.

"But it's a function of the times," he said. "That was back in the '50's. Now you have all kinds of people – blacks, Jews – going back to their roots."

WINSTON-SALEM

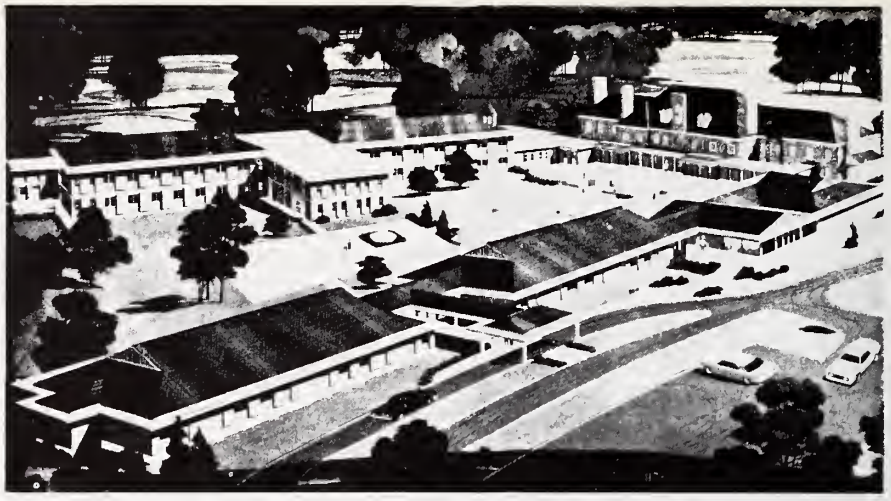
NORTH CAROLINA

Dr. Louis A. Levy, son of Mr. and Mrs. Elbert E. Levy of Winston-Salem, is one of four Winston-Salem area residents, senior medical students from Bowman Gray School of Medicine who was awarded a house officer appointment at Baptist Hospital. House officer appointments are made through the National Intern/Resident Matching Program. Levy, who is married to the former Edna Lewis of Winston-Salem, was among the 78 students who received MD degrees May 19th during Commencement exercises on the Wake Forest University Campus. Louis attended Wake Forest University and the University of Nebraska before entering Bowman Gray. His father, Elbert Levy is the Executive Director of the North Carolina Jewish Home. He and his wife, Fay, are justly proud of their son.

Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
ASSOCIATION
OF JEWISH MEN



Progress Report

The new wing is now about 90 % complete. All interior walls are in place, ceramic tile has been placed, various fixtures are being installed, color selections have been made and furnishings selected. The decor of the Home will be a far cry from the plain or sterile concept of yesteryear. Bright, lively colors in good taste will put the Home in the fore as a leader, not only in good geriatric care but in the creation and maintenance of a home-like atmosphere so necessary for the general welfare of our Residents.

The last 10% of construction is expected to be the slowest due to clean up and the fine "delicate" finishing touchs that require care and patience for long-term proper appearance. It is expected that a tour of the Home and new wing will take place June 1, 1975 following the Annual Meetings of the NCAJW and the NCAJM. The meetings are scheduled for May 30th and June 1st at the Clemmons Ramada Inn.

GALA SPANISH LUNCHEON SERVED

Our Residents had the opportunity of enjoying a "Gala Luncheon" at the Home as they continued their Trip Around the World, stopping this time at tradition laden Spain. The atmosphere was enhanced with Spanish music. Original hand-crafted Spanish wares decorated the dining room. To authenticate the "Spanish Flavor'' of the occasion, bull-fight scenes hung from the walls and personnel were dressed in Spanish motif.

The following menu, as presented and served to the Residents, is representative of what one might expect of a true Spanish Luncheon:

El Almuerzo Espanol (Spanish Luncheon)	*La Comida* (The Meal)	*Paella* (Rice with Vegetables)
Melone Espanol (Spanish Mellon)	*Potaje de Garborzo* (Chick-pea Soup)	*Carne en Salsa Negra* (Beef with Olives)
Torta de Almendras (Almond Torte)	*Cafe* (coffee) *Te* (tea)	*Sangria* (Spanish wine)

All are awaiting our next "Port of Call "— Residents and staff alike. They have visited Italy and China, from Israel to Mexico, back to Russia, on to Roumania, and now to Spain.

It's a big world and there are a lot of experiences to be "savored." Where the Ship of Chance will stop next on its gastronomical cruise no one knows but is eagerly awaited by the Residents as they know that when they "Dock," a new experience, a new taste sensation awaits all.

RESIDENTS ENJOY PARTIES AND OUTSIDE ACTIVITIES

Our Residents enjoyed several parties and outings this past month, including theatre parties in Winston-Salem, a tour and sampling at Schlitz Brewery, cocktail and birthday party, a Rock Band led by Mark Mabel of Charlotte, a friendly visitation party by the Greensboro Youth Group and entertainment by the Statesville BBYO. They also had their first cookout of the season on the patio, including all the "fixin's" — beverages included soft drinks and beer.

Now that spring is here the gardening project is again underway, country side rides and tours are now in progress, and we are looking forward to a busy summer and fall. In addition, the usual and routine activities were continually ongoing.

to LIFE
I GAVE SO THAT I MIGHT TRULY
LIVE

Become a

LIFE MEMBER

of the

NORTH CAROLINA JEWISH HOME

FOR THE AGED, CLEMMONS, N.C.

LIFE MEMBERSHIP CAMPAIGN

The LIFE MEMBERSHIP PLAN, introduced in February of this year, has brought forth warm and enthusiastic response.

Who is a LIFE MEMBER? Any individual who contributes $1,000.00 to be invested for the benefit of the Home, with the principal to be kept intact and only the interest to be used to help take care of the operating deficit. A LIFE MEMBER would no longer pay annual dues.

How does my LIFE MEMBERSHIP help? Your contribution of $1,000.00 will be invested at the current rate of interest, which at the present time is 7½%, and the Home would receive $75.00 per year, the same as if you paid that amount each year. And the Home would receive that $75.00 every year forever!

In addition to the exalted status of GRAND BUILDER, every Jewish person in North Carolina should become a LIFE MEMBER of the Home, and thereby insure the future operation of the Home in good times and bad, in periods of prosperity and in hard times.

Listed below are the names of LIFE MEMBERS to date. Applications are coming in every day. Send yours today — do not delay!

Joseph M. Block, Wilmington
Herman Blumenthal, Charlotte
Mrs. Herman Blumenthal, Charlotte
I. D. Blumenthal, Charlotte
Mrs. I. D. Blumenthal, Charlotte (OBM)
Ms. Judith Blumenthal, Savannah, Ga.
Dr. Henry Cohen, Myrtle Beach, S.C.
Mrs. Henry Cohen, Myrtle Beach, S.C.
Hersh G. Cohen, Hickory
Mrs. Sadye Cohen, Greensboro
Ben Cone, Sr., Greensboro
Mrs. Ben Cone, Sr., Greensboro (omitted)
Alan H. Davis, Winston-Salem
Herman L. Davidson, Greensboro
Mrs. Sylvia G. Feit, Salisbury
Israel Freedman, Durham
Mrs. Mollye Freedman, Durham
Alfred Gordon, Statesville
Ellis Gordon, Statesville
Kalman Gordon, Statesville
Saul Gordon, Statesville
Hy Helbein, Charlotte
Mrs. Hy Helbein, Charlotte
Albert J. Jackson, Greensboro
Mrs. Albert J. Jackson, Greensboro
Howard H. Kaiser, Greensboro
Mrs. Pauline Kartus, Lenoir
Mrs. Paul Lavitt, Hickory
Jack Levin, Greensboro
Mrs. Jack Levin, Greensboro
Seymour Levin, Greensboro
Mrs. Seymour Levin, Greensboro
Sol Levin, Greensboro
Mrs. Sol Levin, Greensboro
Jerome Madans, Salisbury
Mrs. Jerome Madans, Salisbury
Philip Michalove, Advance
Mrs. Philip Michalove, Advance
David Osterneck, Lumberton
Mrs. David Osterneck, Lumberton
Guy Osterneck, Lumberton
Mrs. Guy Osterneck, Lumberton
Miles Nisson Osterneck, Lumberton
Robert Milton Osterneck, Lumberton
Mrs. Robert M. Osterneck, Lumberton
Charles Pearl, Greensboro
Mrs. Charles Pearl, Greensboro
Hugo Schiller, Myrtle Beach, S.C.
Mrs. Hugo Schiller, Myrtle Beach, S.C.
Lawrence G. Schwarz, Asheboro
Sam Shavitz, High Point
Stanly Sugar, St. Pauls
Dr. A. J. Tannenbaum, Greensboro
William R. Zimmer, Wilmington

LIFE MEMBERSHIP APPLICATION

I am pleased to become a LIFE MEMBER of the North Carolina Jewish Home for the Aged, Inc., and pledge $1,000.00 to be paid over a period of four years at the rate of $ 250.00 per year.

Enclosed is my check for _____ as my first payment.

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP _____

SOLICITOR _____ DATE _____

Please make checks payable to the North Carolina Jewish Home for the Aged, Inc., P. O. Box 38, Clemmons, N. C. 27012.

Gifts

to the NORTH CAROLINA JEWISH HOME



The prayers and thanks of our Residents are expressed for the contributions made to the Home from April 5 to May 5, 1975.

IN MEMORY OF:

MRS. AL BRANDWEIN: Mr. and Mrs. Robert Silver, Mrs. Philip Silver and Mr. and Mrs. Hyman Wechsler.

MR. NED COHEN: Mr. and Mrs. Joe Cohen.

MRS. BERTHA EHRENREICH, MOTHER OF MRS. NAT JACOBS: Mr. and Mrs. Hanley Green, Mr. and Mrs. Fred Stern and Mr. and Mrs. Nathan Sutker.

FATHER OF MR. DAVID GARFINKLE: Mr. and Mrs. Joe Cohen.

RABBI WILLIAM GOLD: Mr. and Mrs. Murray Abeless, Mr. and Mrs. Daniel Ballow, Mr. and Mrs. Ben Bornstein, Mr. and Mrs. Norman Chernoff, Mrs. Morris Cohen, Dr. and Mrs. Marshall Ginsberg, Mr. and Mrs. Edward Leyton, Mr. and Mrs. Jacke Samet, Mr. and Mrs. Robert Silver, Mrs. Philip Silver, and Mr. and Mrs. Edwin Weininger.

MR. DAVID GOLDBERG: Mr. and Mrs. Sol Levine.

MRS. JENNIE GROSS: Mr. and Mrs. Sol Levine.

MRS. ESTHER HARRIS: Mr. and Mrs. Harris and Family.

MRS. LOU HYMAN: Mr. and Mrs. Joe Cohen.

GRANDMOTHER OF MRS. VICTOR HOFFMAN: Mr. and Mrs. Louis Ershler.

MRS. WILLIAM JABELLE: Mr. and Mrs. Hyman Wechsler.

MRS. ALICE KOTTLER: Mr. and Mrs. Manuel Eisenberg, and Mrs. Gertrude Eisenberg.

DR. SAMUEL LITMAN: Mr. and Mrs. Zalkin.

MRS. BELLA LEBANG: Mr. Nestor Sosnik.

PARENTS OF MR. AND MRS. HARRY LUND: Mr. and Mrs. Harry Lund.

MRS. EVA MABEL: Mrs. Miriam Goldfine.

BROTHER OF MRS. PHILIP MILLER: Mrs. Morris Cohen, Mr. and Mrs. Morris Kiel and Mr. and Mrs. Edwin Weininger.

MRS. ROSE NAGOR: Mr. and Mrs. Sol Levine.

MR. WILLIAM NURICK: Mr. and Mrs. Joe Cohen, The Nurick Family, Mr. and Mrs. Al Rabhan and Mr. and Mrs. Robert Zalkin.

MRS. ESTHER OSTROW: Mr. and Mrs. Irving Margolis and Mr. and Mrs. Louis Novey.

BROTHER OF MRS. ROSE PLISKIN: Mrs. Ida Kellam and Mr. and Mrs. Louis Kress.

MAX ROBINOWITZ: Mrs. Morris Cohen, Mr and Mrs. Morris Kiel, Mr. and Mrs. Edwin Leipman, Mr. and Mrs. Edward Leytin, Mr. and Mrs. Paul Rundo, Mr. and Mrs. Stanley Taylor, Mr. and Mrs. Irving Tilles and Mr. and Mrs. Edwin Weininger.

MR. RAYMOND SAXON: Mr. and Mrs. W. C. Selman.

FREDERICK SCHAFER: Mr. I. D. Blumenthal, Mr. Woodrow Goldsmith, Mr. and Mrs. Isaac Kadis, Mr. and Mrs. Sam Robin, Mrs. Morris Sosnik and Mr. and Mrs. Dick Taylor.

MRS. IDA SEIBOLD, MOTHER OF MRS. WALTER SHAPIRO: Mr. and Mrs. Sol Levine.

MRS. RACHEL SHAPIRO: Mrs. Morris Sosnik.

MR. LOUIS WARSHAW: Mr. I. D. Blumenthal.

YARZHEIT OF THEIR PARENTS: Mr. and Mrs. Harry Schaffer.

YISKOR DONATIONS

FROM: Mrs. Anna Gruber and Mrs. Lillian Rosenfield.

RESIDENTS

Dr. Samuel Kaufman, Mrs. Jacke Dunie, Mrs. N. F. Woodland and Lois R. Hurschman.

SPEEDY RECOVERY

MRS. JANET BELENSKY: Mr. and Mrs. Henry Shavitz, Mr. and Mrs. Samuel Shavitz and Mrs. Rose Wagger.

MR. HARRY FLEISHMAN: Mr. and Mrs. Samuel Shavitz.

MRS. ROBERT FRIEDMAN: Mr. and Mrs. Ben Bornstein, Mrs. Morris Cohen, Mr. and Mrs. Edwin Lipman and Mr. and Mrs. Edwin Weininger.

RECOVERY OF THEIR DAUGHTER. MRS. SOL KATZ: Mr. and Mrs. Harry Schaffer.

MRS. DAN RETCHEN: Mr. and Mrs. William Schwartz.

MRS. SAMUEL ROSENSTOCK: Mr. and Mrs. Milton Doctor.

MR. AL ROUSSO: Mr. and Mrs. Sol Levin.

MR. ROBERT SILVER: Mr. and Mrs. Daniel Ballow, Mr. and Mrs. Edward Leyton, and Mr. and Mrs. Irving Tilles.

MRS. LOUIS TANNER: Mr. and Mrs. Ben Bornstein, Mr. and Mrs. Lewis Ershler, Mrs. Harry Kantor, Mr. and Mrs. Edwin Leipman and Mr. and Mrs. Robert Silver.

IN MEMORY . . . WE MOURN THE LOSS:

Mrs. Bertha Ehrenreich, Age 78
After residency of 2 years,
5 months, 16 days.
May her loving memory bring comfort
to her loved ones.

HAPPY BIRTHDAY!

May your name be inscribed in the book of Life with Health and Happiness:

Carolyn Sugg
Rebecca James
Rae Hart
Sarah Atlas

IN HONOR OF: CONGRATULATIONS

MR. AND MRS. HYMAN LEVIN ON THEIR MARRIAGE: Mr. and Mrs. Daniel Ballow, Mr. and Mrs. Edwin Leipman, Mr. and Mrs. Edward Leyton and Mr. and Mrs. Fred Swartzberg.

WEDDING OF MR. AND MRS. HARRY LUND: Mr. and Mrs. Joe Felmet.

HAPPY ANNIVERSARY

MR. AND MRS. MORRIS BRENNER: Cathy, Edwin, Judy, Ruth and Susan Gusenheimer.

MR. AND MRS. JOE LEDER—35TH ANNIVERSARY: Mr. and Mrs. Isidore Bernstein and Mr. and Mrs. Martin Bernstein.

MR. AND MRS. SOL LEVIN: Mr. and Mrs. Phil Datnoff.

MR. AND MRS. ROBERT SILVER—25th ANNIVERSARY Mr. and Mrs. Herman Davidson, Mr. and Mrs. Milton Doctor, Mr. and Mrs. Lewis Kress, Mr. and Mrs. Arthur Schwartz and Mr. and Mrs. Harry B. Sloan.

HAPPY BIRTHDAY

MRS. HARRY DOCTOR: Mr. and Mrs. Milton Doctor, Mr. and Mrs. Edwin Leipman, Helen G. Markowitz, Sara G. Schreiber, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Milton Silver, Mr. and Mrs. Fred Swartzberg, Mrs. Rose Wagger and Mr. and Mrs. Hyman Wechsler.

MR. JACK FAGIN: Mr. and Mrs. Harry Schaffer.

IDA JOSEPHSON: Mr. and Mrs. Sol Linfield.

MR. SAM SCHILD: Mr. and Mrs. Arthur Frank.

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Inside Israel



Idealists Must Push the Government

Carl Alpert

The most revolutionary of movements tend to become more conservative when they achieve power and become responsible for national administration. Possession of authority apparently dulls initiative. Almost every government lags far behind public opinion on issues of current import.

The Israel Government is no exception to the rule. A conspicuous example was the inactivity in Jerusalem with respect to agitation in behalf of Russian Jews. It was not until "undisciplined" individuals organized their own demonstrations that the Israel Government was dragged into the campaign which quickly led to the emigration of over 100,000 Jews from Russia.

Present efforts of a patriotic group of young Israelis to establish settlements in Judea and Samaria fall into the same category. Because of their persistence a few years ago a Jewish foothold was established at Hebron, and the first settlements in Judea and Samaria fall into the same category. Because of their persistence a few years ago a Jewish foothold was established at Hebron, and the first settlements were founded on the Golan Heights. Initial governmental opposition melted away, and the result was to Israel's political advantage.

It has been ever thus. Many of the most important colonization activities in the early Zionist days were carried out in the face of opposition — not from the British, but from Zionist officialdom. In 1919 Akiva Ettinger went ahead with the first large scale tree-planting program in Palestine, without approval of the Jewish National Fund. That followed later.

The fertile part of Israel known as the Emek, today dotted with prosperous kibbutzim, was purchased from Arab landowners by Joshua Chankin in 1920 in defiance of instructions of the Zionist authorities. Places like Nahalal, Ein Harod, Tel Yosef were settled by courageous, imaginative young people without the permission of the Zionist leaders, who refused to commit themselves. How similar to today's conflicts.

Fifty years ago the conservative Zionist leadership consulted experts who decided that the kibbutz form of settlement was not suitable and should be abandoned. The young people refused to listen — fortunately. In 1922 the experts recommended that no new settlements should be established, but the idealistic halutzim forced the hands of the authorities, and Jewish presence on the land became firmer.

The young idealists of 1975, fortified by both patriotism and a deep religious spirit, are following in the same tradition. If their advice had been taken, and if a chain of Jewish settlements had been set up throughout the West Bank immediately after the Six-Day War, all the present negotiations with the Arabs would be taking place under strategic conditions much more favorable to Israel.

The young zealots who stake out their new homes and erect their defense stockades on "forbidden" territory — only to be forcibly evacuated by soldiers of the Israel army a day or two later, will be back again and again and again until the logic of their persistence is understood and appreciated. Let us hope that by then it will not be too late. ✡



Charlotte Citizen Named to Seminary Board of Overseers

Fifteen new members were installed when the board of overseers of The Jewish Theological Seminary of America held its annual spring meeting at the Seminary in New York on April 27. The 300 overseers, coming from communities throughout the United States and Canada, serve the seminary in a consultative capacity, and often act as liaison between the Seminary, academic, and spiritual center of the conservative movement in American Judaism, and their communities and congregations. Above, seven of the new members accept the charge of their new office from Dr. Gerson D. Cohen, Seminary Chancellor. From left to right:

Meyer Steinberg, Hewlett Bay Park, New York
Morris Speizman, Charlotte, North Carolina
Mrs. Albert Cohen, Roslyn Estates, New York
Mrs. M. Milton Perry, Elkins Park, Pennsylvania
Dr. Cohen, Chancellor
Mrs. Jessica Alexander, Trenton, New Jersey
Louis L. Kaitz, Newton Center, Mass.
Arthur Lang, West Newton, Mass.

Other newly elected overseers are: David Berg, New York, New York; Samuel Berger, Philadelphia, Penn.; Ervin Donsky, Dallas, Texas; Louis Kaplan, Houston, Texas; Jean L. Lewis, Worcester, Mass.; Max Ratner, Cleveland, Ohio; Irving Strum, New Rochelle, New York; and Paul B. Williams, Millburn, New Jersey.

Stockholm Jewry Observes 200th Year of Free Worship

The Jewish community in the northern capital city of Stockholm celebrated its bicentenary on May 4. On this date in 1775, King Gustav III gave Aaron Isaac permission to settle in Stockholm and granted his petition to hold religious services.

There are some 13,000 Jews in Stockholm today, and another 2,000 or so in other parts of Sweden. Among the activities planned in celebration of the anniversary was a special service at the Great Synagogue, exhibitions in the Royal Library and city museum, a congress of Scandinavian Jewry and special radio and TV programs.

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THE AMERICAN JEWISH

TIMES-OUTLOOK

JULY 1975

The price of silence.

The price of silence was the Warsaw ghetto. Bergen-Belsen. Auschwitz. Dachau. Buchenwald.

The price of silence was horror, tragedy, cruelty. And, for six million Jews, for millions of others, the price of silence was death.

Long before the terrible price was paid, there were warnings. We could not believe them. We did not heed them. Inevitably, words of hate became deeds of savagery.

Now thirty years after the horrible revelations of the death camps, the old words of hate are heard once again.

The signs can be seen. The warnings can be heard. They must not be ignored. Silence can mean extinction.

Freedom demands vigilance. Whatever happens to Jews anywhere happens to Jews everywhere.

This is no time to be silent. This is the time to give voice to our concern and our compassion.

Speak through us and you address those human needs which demand attention. You bring help to newly arrived immigrants in Israel. You bring hope and comfort to those who need us here in our community. Speak through us and you speak to all Jews everywhere who need help now.

Speak with a gift.

Speak now, so that we never again pay the price of silence.

We Are One

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Will There Be Peace For Israel?

EDITORIAL

Janet H. Scarboro

Prime Minister Rabin's visit to Washington last month seems to have produced a subtle improvement in Israel—U. S. relations. Although there were no immediate diplomatic advances, discussions centered around the reopening of negotiations to develop ar Israeli-Egyptian interim agreement.

According to the *Near East Report (Vol. XIX, No. 25),* Rabin was a personal as well as a diplomatic success: " The visit was also a *tour de force* for the Prime Minister, as far as his positive impact on the public and the Congress was concerned. Rabin displayed a grasp of the issues, and projected a combination of reasonableness and determination that encouraged supporters and disarmed critics."

Indeed, President Ford and Secretary of State Kissinger were cordial to the Prime Minister and both reiterated America's "strong and continuing support of the state of Israel." Kissinger explained that the reassessment period is almost over and that disputes between our countries should be viewed as "merely family quarrels. The fundamentals of the U.S.—Israel friendship have not been affected," Kissinger declared. "We have a strong commonality of interests, friendship and understanding."

But, are all of these outward reassurances substantially supported by action. Even though the U.S. is continuing to supply arms to Israel, they are also supplying her enemies. The London-based *Intelligence Digest (June 1)* reported that the United States is weighing the sale of Hawk anti-aircraft missiles into the Yeman Arab Republic. The Administration is also considering the sale of $100 million worth of "non-lethal" weapons such as trucks, jeeps, and helicopters to Egypt, reported the *Boston Globe (June 11).* The U. S. would accept Egyptian officers into military schools under conditions of the plan.

The *Near East Report (Vol. XIX, No. 24)* also points out other conflicts of interest in United States Middle East Policy:

It is surely ironic that the United States is being so scrupulously even-handed in its arrangements for Rabin and Egyptian President Sadat, with whom the President met ten days ago in Salzburg. Israel has been a staunch ally of the United States for two and a half decades, while Egypt attacked Israel only 18 months ago with Soviet arms and encouragement. Yet in Salzburg, Ford praised Sadat for his "statesmanship" and "wisdom."

It is also ironic that a place of honor in the Egyptian naval flotilla opening the Suez Canal was reserved for the American cruiser Little Rock. *It is the Soviet Navy — not the U.S. Navy — which benefits directly from the reopened waterway.*

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Hadassah Covention, San Francisco Hilton Hotel Aug 17-20

MAFTY Camp Aug 17-24

Rosh Hashana Sept 6-7

Fast of Gedalia Sept 8

Yom Kippur Sept 15

Sukkot Sept 20-25

Simchat Torah Sept 28

UJA Young Leadership Mission to Israel Nov 6-16

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NOTE: All Jewish Holidays begin the night before at sundown (app. 6 p.m.). Please send all community events to our office before the 5th of the month prior to publication.

Cover: *Our cover this month is an Israeli Sun Photo. It depicts a boy carrying the Israeli flag and gazing at a squadron of jets with his father. Our hope is that they are keeping watch over a peaceful country.*

The American
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JULY 1975

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I. D. Blumenthal
Publisher

Janet Hough Scarboro
Editor

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In this connection, it is equally ironic that America's historic commitment to freedom of the seas could not prevail over the eagerness of our State Department not to "embarrass" Sadat, who had assured the United States that Israel-bound cargoes could go through the Canal. Upset over reports of an imminent Israel "testing" of Sadat's pledge, the State Department directed its annoyance against the wrong party, calling upon Israel to delay the test for the time being.

If every indication of Egypt's peaceful intentions is such an "embarassment" to Sadat, one wonders if there will some day be a peace settlement in the Middle East that only non-Arabs know about. If Sadat is really interested in progress towards peace, when will he begin to inform his fellow Arabs about these intentions?

The greatest irony in recent developments appears to be the reluctance of the Administration to acknowledge the identity of interests that now exists between Washington and Jerusalem. Instead of sparring with Israel, the United States should be coordinating with her in the search for peace. . . The key to another Israeli-Egyptian accord apparently lies in the success or failure of the U.S. and Israel in adopting a common stand.

While such uncertainties in American policy prevail, it is no wonder that Israel refused to surrender strategic assets as the U.S. demanded in March without a firm commitment of peace from her Arab neighbors.

The old question still remains: do the Arabs truly want peace, or are they using the interim as a tactical manoeuvre? We all know that Egypt still refuses to negotiate directly with Israel. Jordan and Syria are forming a Joint High Commission which will coordinate military, political, economic, and cultural policies. Israel is now once again threatened with a possible 3-front attack which greatly increases its defense tasks. Sadat has warned repeatedly that Egypt is determined to liberate "its land and all Arab lands still under occupation in the Golan Heights, Sinai and Palestine, and recover . . . usurped Arab rights." It appears that peace in the Middle East is only temporary — lasting only as long as it is benefical to the Arabs.

In an article written for the July issue of *Esquire*, "A New Way to Perceive the State of Israel," Garry Wills draws the comparison of Israelis to the medieval Christian crusaders. Their cause is holy but to preserve their country they must kill and destroy which are immoral acts. Is Israel morally wrong to defend itself? Wills sees the situation thusly:

Israel is the last "political situation" which can only be analyzed properly if one recognizes that it is a mystical event. It is history as divine riddle and judgment, the Bible come alive again with tanks. . .

The Jews sued for and won a small piece of land out of the wreck of two empires, Turkish and British. It was not the best piece of land, nor very big. It was wanted for one reason — because it was holy; and only a holy sanctuary could rescue the remnants of this century's successful experiment in genocide. Their claim is mystical and unique. It cannot be judged in normal terms of territorial aggrandizement, imperialism, colonization or conquest. Since then, the Jews have been forced to take land they did not want to hang on to that they must have. They are a people who exist, now, only in relation to a land that is holy precisely because of their claim. They are the last crusaders, as misunderstood as the earlier ones. They are there because they cannot not not be. Maybe the moralists of the Crusades were right after all, and the only just war is a holy war — a war for the existence of a faith, when that faith is coextensive with a people's physical survival.

Only time will tell us if Israel and the Jewish people are given the right to exist. We can only hope and pray for peace. ✡

New Year's Greetings

Now is the time to order your New Year's Greeting for the September issue of the Times-Outlook.
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NEWS OF INTEREST



Mrs. Leo Burson — "American Mother of the Year"

Josie Burson, elected "American Mother of the Year," is surrounded by her family at induction ceremonies at the Waldorf-Astoria Hotel. Left to right: daughter, Linda and fiancé; husband, Memphis lawyer, Leo R. Burson; daughter-in-law and son, Charles. Mrs. Burson, a National Board member of Hadassah, was sponsored by the Hadassah Chapter of Memphis.

On the community level, Mrs. Burson has been active in the leadership of many organizations, including the United Jewish Appeal, Israel Bonds, and the Memphis Jewish Community Center. She was one of the organizers of the Memphis Jewish Community Relations Council and served as its President from 1964—1967. In 1969 she was the recipient of the Sam Schloss B'nai B'rith Lodge's first Humanitarian Award.

Mrs. Burson has travelled widely, and accompanied her husband, who was a member of the United States Delegation to the historic Atlantic Congress of NATO held in London in June, 1959. She has visited Israel numerous times. She was a delegate to the 25th, 26th, 27th, and 28th World Zionist Congresses in Jerusalem. In 1966 she visited the Soviet Union as a participant of the Hadassah Study Mission. She was a delegate of the World Conference of Jewish Communities on Soviet Jewry held in Brussels in February, 1971.

She plans to focus on the promotion of Young Mother's Program, which prepares study guides and encourages the broadest development of women at home and in the community.

Senators Back Israel's Aid Request

Approximately 75 Senators sent a letter to President Ford saying they expected the administration to submit a foreign aid request to Congress that "will be responsive to Israel's urgent military and economic needs." The Israelis have asked for a total of $2.5 billion in aid for the next fiscal year.

Barbara Herman: 1st Female Cantor

Barbara Herman became the first official female cantor in Judaism on June 8, as Dr. Alfred Gottschalk, President of the Hebrew Union College—Jewish Institute of Religion bestowed upon her the official investiture of the institution's School of Sacred Music at exercises at Temple Emanuel in Manhattan.

At the exercises, the second woman rabbi in Reform Judaism, Marcia S. Bernstein, was ordained. In 1972, the HUC-JIR ordained the first female rabbi in Judaism, Sally Priesand, who now serves at the Stephen Wise Free Synagogue in New York.

Cardiac Leagues Give Camp to Hadassah for its Youth Camp

A magnificent, model camp especially designed for cardiac children has been donated by Associated Cardiac Leagues, Inc. to Hadassah, the Women's Zionist Organization for its Junior Young Judaea camp program.

Israeli Troop Reduction

Israeli forces in the Sinai, east of the Suez Canal, have been thinned in response to the reopening of the canal. Egypt has reopened the waterway which had been closed since the 1967 War.

Tension has been eased along the cease-fire lines due to Israel's partial withdrawal and Egypt's extension of the U.N.'s peace-keeping mandate on the Golan Heights for six months.

Moment — A New Magazine for U. S. Jews Has Been Founded

Elie Wiesel and Leonard Fein, professor of contemporary Jewish studies at Brandeis University, have founded a magazine for U. S. Jews. Fein expresses the reasons for the birth of a new magazine: "In response to these two central facts of Jewish life, to the new hope and opportunity which sustains us and to the new fear and concern which troubles us . . . "

Their first issue was published in May of 1975.

In Commemoration of America's Bicentennial

The Hebrew Commonwealth & the Government of the United States

By OSCAR S. STRAUS

In connection with the Bi-centennial celebration of the United States, commencing in 1976, this publication is happy to present to our readers the first of a series of articles abridged from the late Oscar S. Straus' book, **The Origin of Republican Form of Government**. Mr. Straus (1850–1926) had served as Minister Plenipotentiary to Turkey under President Grover Cleveland and William McKinley.

Out of print, the volume was first published by the Jewish Publication Society. This series of articles is being reprinted from the "United Israel Bulletin" edited by David Horowitz. The articles reveal that the Founding Fathers received their inspiration in the establishment of the American Republic from precedents of government by and for the people as set forth ages ago by the ancient Hebrews under Moses, Joshua, and the Judges.

In his brillant essays, Mr. Straus makes it clear that the Republic established by Moses constitued a perfect pattern for the form of government instituted by the Continental Congress. He reveals that the Republic of Moses had its (1) Chief Executive in the Judge or shophet; (2) an elected Senate of seventy elders, usually referred to as the Sanhedrin, and (3) an Assembly or "Congregation" as distinct from "all Israel." The democratic spirit of the Mosaic Republic, he shows, is borne out by the fact that the people themselves "selected" or "appointed" their leaders. The Levites, however, were separated from the other tribes, thus keeping the priesthood apart from the State government.

PART V

Perfect Government

Algernon Sidney, whose "Discourses Concerning Government" was the chief text-book of the founders of our government, and whose works were to be found in the libraries of Franklin, Adams, Jefferson, and many others of our scholars, statesmen, and divines, sums up his estimate of the Hebrew Commonwealth in these words: "Having seen what government G-d did not ordain, it may be reasonable to examine the nature of government He did ordain, and we shall find it consisted of those parts, besides the magistrates of the several tribes and cities: they had a chief Magistrate, who was called Judge or Captain, as Joshua, Gideon, and others; a council of seventy chosen men, and the General Assembly of the people.

Civil Freedom

The first was merely occasional, like to the Dictators of Rome. . . The second is known by the name of the Great Sanhedrim, which being instituted by Moses, according to the command of G-d, continued till they were all, save one, slain by Herod. And the third, which is the Assembly of the people, was so common that none can be ignorant of it, but such as never looked into the Scripture. The author then cites Josephus, Philo, Maimonides, and Abarbanel in confirmation of his text.

Aside from this popular and progressive system of government that was organized by Moses and his immediate successors, a number of statutes were passed, doubtless with a view of raising the people up to such standard of moral worth that they might be a law unto themselves and long cherish the blessings of civil freedom under their G-d given government; statutes that lie at the root of our most advanced civilization, that embody the highest justice and the broadest humanity. They had their statutes of limitations, which provided that at the end of every cycle of seven times seven years, in the year of jubilee, all debts should be cancelled and all unfulfilled obligations annulled.

In that year, likewise, all agricultural property and all realty other than real estate located in walled cities was to revert to the original owner or to his heirs at law, discharged from all lien, debts, emcumbrances, etc. In this wise the permanent accumulation of large tracts of lands in single hands or families was rendered impossible, and thereby would have been preventive of that species of slavery known as the feudal system.

Political Equality

No better law than that of Moses could have been devised to maintain political equality. The effect was the same as if the state retained the fee and every fifty years made leases to every head of a family at a nominal rental. In fact, we find a positive provision that the land should not be permanently alienated: "The land shall not be sold forever; for the land is mine, for ye are strangers and sojourners with me" (Levit. XXV 23).

The Homestead and exemption laws find their origin in the following humane provision of the Mosaic code: "No man shall take the upper or nether millstone to pledge; for he taketh a man's life to pledge." The principle embodied in this law is being gradually recognized in the civil laws of all nations, that a man cannot by distraint for debt be deprived of the necessary means of sustaining life. Provisions were also made prohibiting the land proprietor from gleaning the fields and reaping the corners, so that the poor and the stranger might gather the leavings, and thus be relieved without being humiliated.

Justice for All

Akin to this humane and tender consideration for the poor are the statutes requiring the master to pay the hire of his servant promptly on the day when due: "Neither shall the sun go down upon it, for he is poor and setteth his heart upon it." There is a sense of mingled kindness and justice expressed in this injunction, and the reasons assigned for its strict obedience appeal touchingly to the master's obligation. Numerous other laws of universal application are contained in this code, which provides not only for justice tempered with mercy, as between man and man, but prohibits cruelty towards the lower animals.

Monarchy Without Tyranny

The lessons of the decline of this republic are as valuable and instructive as that of its development. It was not subverted by force, nor by the tricks or cunning devices of unscrupulous leaders, as was the case with the Grecian, Roman, and Venetian republics, but by the people exercising their democratic prerogative, the right of choice to set up over themselves such form of government as they might elect.

Their original constitution provided such a contingency, and while giving warnings against it, contained instructions for establishing a form of monarchy which would be farthest removed from tyranny. Thus we see at this early period of mankind — 1,500 years and more before the Christian era, before Rome had obtained a foothold in history, 500 years before Homer sang, and 1,000 years before Plato had dreamed of his ideal republic, when all western Europe was an untrodden wilderness — the children of Israel on the banks of Jordan, who had just emerged from centuries of bondage, not only recognized the guiding principles of civil and religious liberty that "all men are created equal," that G-d and the law are the only kings, but also established a free commonwealth, a pure democratic-republic under a written constitution, "a government of the people, by the people, and for the people."

to be continued in the next issue

THE AMERICAN JEWISH

TIMES-OUTLOOK

Dear Reader:

For over 40 years, *The American Jewish Times-Outlook* has served its Jewish community. We have tried to promote communication and the interchange of ideas among Jews in the south. Hopefully, we have performed this responsibility to your satisfaction.

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Please support us by filling out the form below. Thank you for your cooperation in this matter.

Cordially,

Janet Scarboro

Janet Scarboro
Editor

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JEW

Woman Honored for Hiding Jews

excerpts from an article by Art Bentley
MIDNIGHT, May 19,'75

What's a Belgian Catholic, now an American citizen and married to a man of Italian origin, doing at a reunion of Jewish refugees?

She's accepting their thanks. Humbly, and grateful she could save some lives, as they are grateful for being saved.

Jeanne Daman Scaglione, an unsung heroine of World War II, who attended a recent reunion in New York, helped the Belgian resistance hide that nation's 45,000 Jews from the Nazi terror.

Close calls were commonplace. She took many risks for the sake of her Jewish countrymen during the war. "But probably the most serious things were what I never knew about," she told Bentley.

In those dark days, the Nazis forbade Jewish children to attend schools with Christians. So the Jewish community set up a kindergarten in an empty building. But teachers were needed. And Jeanne Daman, a recent graduate of a teacher's college, was asked to help.

"I took the job as an act of human and politicial solidarity. I was anti-Nazi by conviction. The enemies of my enemies were my friends," she said.

Mrs. Scaglione became headmistress of the school. From that vantage point, she saw revealed in grim detail the terrible fate that awaited Jews all over Europe, even the little children. So, in a feeling of helpless moral outrage, she joined the underground.

She has no idea how many people she saved. But Belgium saved a greater percentage of its Jewish population than any other occupied European country outside of Scandinavia. And 2,000 children were hidden in Belgium, most of them by the organization for which she worked.

They're grown up now. And they have people like Jeanne, a human being who belives in helping her fellow humans to thank for that fact.



Documentary Resurrects Horrors of Hitler's Bestiality Against JEWS

David Horowitz

The unbelievable horrors of Hitler's satanic bestiality inflicted upon Europe's Jews during World War II were resurrected in a two-hour documentary film premiered at the Criterian Theatre in New York on April 28 — marking the 30th anniversary of the liberation of the concentration camps.

Entitled "The 81st Blow," and sponsored by the American Federation of Jewish Fighters, Camp Inmates, and Nazi Victims, Inc., the soul-stirring Israeli produced film was later, on May 10th, also televised for millions of viewers over the Public Broadcasting System.

The uniqueness of this documentary lies in the fact that the voices heard in the narration are those of men and women who had managed to escape the very horror scenes shown — most of which filmed by the Nazi beasts themselves.

Introducing the film, former Prime Minister Golda Meir has this to say: *You are about to see a film produced by people of the Kibbutz of the Fighters of the Ghettos. They came from the Ghettos, the few that remained alive. You are to see the Holocaust as it happened, as it was promised by Hitler that it would happen. We must recall that Hitler let the world know well in advance what he intended to do, and he did his best to do it quite successfully.*

Not all the Jews were exterminated, "only" six million. "Only" one third of the Jewish people. But this is how it happened. People did not believe when Hitler said it would, people thought it was impossible in the 20th Century to vision something of this kind. . .

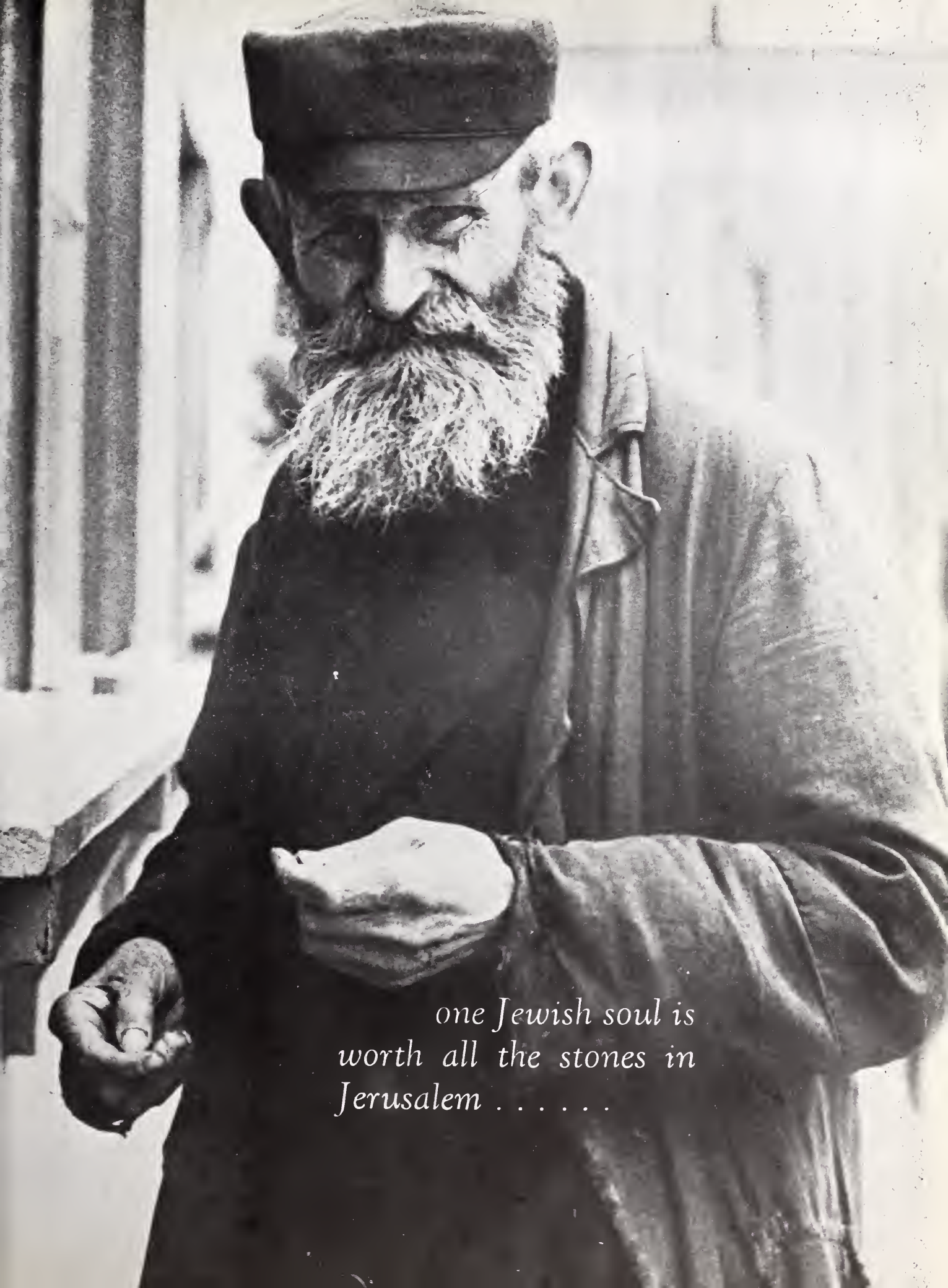
There are people who do not remember any more. There are people who wish to forget. And there is an entire gneration of young men and women who do not know, who were children or not yet born. For them, too, it is important that they see and realize what did happen in the 20th Century.

People say: Mad, impossible, and here it is again spreading hatred, falsifications, practically towards the same aim Hitler had. Friends, it started with the Jews; it did not end there. For everybody's sake, for the sake of the world, for the sake of those who were alive then, and for the sake of those who were born afterwards, for the sake of those who are alive today and for the sake of those who still will be born, let us not brush this terrible,awful lesson aside.

Consul General David Rivlin, commenting on the documentary, stated that "30 years later the human mind is still unable to conceive the depth to which other humans could sink in blind hatred and through calculated acts of torture, murder, and sadism, single out an entire nation for genocide. . . We still live with the shock of that horrifying experience, the awesome tragedy and the greatest Jewish catastrophe in 4000 years of our people's history . . . Let us then remember and let us not allow the world ever to forget."

Said Yitzchak Antek Zuckerman, Commander of the Jewish Resistance Organization, Warsaw Ghetto, and editor of the film: "You are about to witness two hours of horror and humiliation out of endless hours of suffering. Each minute cries about the murder of the innocent."

Don't miss this film which is available to organizations for 16 mm cameras.



one Jewish soul is worth all the stones in Jerusalem

NORTH CAROLINA ASSOCIATION



Mr. I.D. Blumenthal presents a 50th Anniversary Plague to Mr. & Mrs. Sol Levin. The plague lists the names of friends who made donations to the N.C. Jewish Home in honor of their special anniversary.



Judy Sutker, past president, passes the gravel of power to Esther Leder, newly elected president of the Association.

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Mrs. J. Herman Leder reads her report as the ladies listen attentively.

The North Carolina Association of Jewish Men and Women held a very stimulating and successful convention the weekend of May 31 through June 1 at the Ramada Inn in Clemmons, North Carolina.

Friends from various parts of the state were given a chance to see each other and socialize on Saturday evening during cocktails and dinner. Then, the traditional drawing for a cadillac was held.

Business meetings were convened on Sunday morning following breakfast. Various projects were discussed and funds were allocated for the coming fiscal year. Rabbi Kesner encouraged each group to continue funds for a summer youth program. Molly Freedman pointed out the value of this project: Esther Leder, the new NCAJW president, met her husband, Robert, at one of the camps.

I. D. Blumenthal spoke to the groups at a luncheon which followed the business meetings. He reported the progress on the new wing at the Home and gave an enlightening resumé of the growth of the Home — another NCAJM&W project.

After the convention adjourned, everyone went to the Home for a tour of the new wing.

OF JEWISH MEN AND WOMEN



Mrs. Philip Datnoff, a devoted worker in the Home's craft shop, is greeted by Mr. Blumenthal as he visited with the Residents.



Ina Eisenberg, Genevieve Schwerin, Esther Leder, Jean Caplan, & Sara Sherry — part of the new officers for the North Carolina Association of Jewish Women.



Mr. I. D. Blumenthal, Mr. Jerome Rosenthal (a strong supporter of the Jewish Men at the age of 89), Dr. Levy, and Harry Meltsner enjoy a quick chat before touring the new wing of the Jewish Home at Clemmons.

Dear Friends,

This column has changed hands and in so doing you have acquired a new president for the N. C. Association of Jewish Women — ME! I still can't believe it either.

This column will assist me in carrying out two purposes: (1) to introduce you to all of your officers so you can see they are just regular people, like you, who just happen to think that the NCAJW is worth working with; and, (2) to better inform you of the projects that the NCAJW works with during the year.

This month I would like for you to know me better — I do this only because I have not had time to elicit this type of information from the other officers. I am Esther Ackerman Leder (Mrs. Robert). I am originally from Fort Mill, S.C. I received all of my Jewish education from Temple Israel's religious school and my parents. I'm very grateful to both sources for my heritage. During my high school years, I was a member of the NCA of Jewish Youth and served as its president for 2 years. I completed my education at UNC-Chapel Hill and am presently Director of a special project for Early Childhood Education in Whiteville.

I am anxious to have all of you as members of NCAJW and will be glad to personally answer any questions you might have about the organization.

Esther Leder, Pres.

NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

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The United States Commitment to Israel

Reprinted from the Congressional Record
Vol. 121, No. 63, Wednesday, April 23, 1975

MR. MORGAN: Mr. President, the disastrous events of recent days in Southeast Asia have caused me to become increasingly concerned about the "drift of our foreign policy and the future of our commitments abroad.

We hear talk of "reassessment" at the highest levels of our Government, including the White House. And I cannot blame our allies for wondering whether this reassessment will ultimately be at the expense of their stability and continued security.

I wonder also, I want to go on record as now saying that I do not believe that the word commitments has become obsolete, and I do not believe that abandoning our allies should become the trend of our foreign relations.

I am particularly concerned today about keeping our commitments to the State of Israel and it is for this reason that I now ask unanimous consent to have printed in the RECORD a statement which I made earlier today on this subject.

There being no objection, the statement was ordered to be printed in the RECORD, as follows:

ON MAINTAINING THE UNITED STATES COMMITMENT TO ISRAEL

The series of events that have unfolded in recent weeks in Indochina, in the Middle East, in the Mediterranean — all have brought the word "commitment" into extraordinary prominence at home and in many areas of the world. **Closely associated with commitment is the prestige of the United States and the credibility of the American foreign policy.**

In these troubled times, we face in the United States a sense of fear, scorn, or suspicion on the part of many toward U.S. commitments abroad, and with it, a desire to withdraw from the world. Abroad, we face mistrust or doubt among our allies, and what appears to be increased determination on the part of our adversaries.

The Director of the prestigious International Institute of Strategic Studies recently concluded that "the crumbling in Southeast Asia does not justify the view that the United States would give up commitments elsewhere that it considers vital to its interests. **U. S. credibility depends less on Vietnam than on the problems within the United States to conduct a foreign policy."** This statement gives me cause for profound concern. I have noted a conspicuous trend of late, expressed by various spokesmen for both the legislative and executive branches of our Government, advocating a complete revision of our commitments abroad. I urge extreme caution in this matter, because there is a very grave potential for recklessness in hastily casting off commitments that may affect our vital interests. **A commitment is not a diplomatic bandaid; it is a solemn undertaking. If we are not careful, we shall be left with one very permanent obligation: namely, eternal dishonor.**

I have a particular concern at this time for the Middle East — an area in which the United States holds vital interests and where it is imperative that our Government maintain a clear and unambiguous position and policy. These interests include continued access by ourselves and our Allies to the region's oil resources; use of the land, sea, and air routes, and transit facilities of the region; the strengthening of economic ties with the Middle Eastern countries and access to their markets for U. S. trade and investment; the prevention of an external power establishing a predominant political and military presence in the region.

The United States also has a long-standing commitment in the Middle East — the survival of the State of Israel. I strongly believe it serves the best interest of the United States to provide Israel with the economic, military, and political support necessary to deter attack and to keep alive the search for a just and lasting peace in the area. The Israelis themselves possess the will to survive. And they have never asked that American troops be sent to defend their country — they only asked for the means of survival.

From recent statements, I fear there are some people who are morally mortgaging themselves and who would deprive Israel the power to defend itself. The search for peace in the Middle East will not be served by forsaking our commitment to Israel. Rather, I feel that any reduction — let alone cessation — of U. S. aid to that country would be interpreted as a sign of American weakness, and would encourage intransigent attitudes toward any settlement by the Arabs.

Thirty years ago, American public opinion was appalled by the evidence uncovered by Allied forces of what had happened to the Jews in the Nazi death camps. Under Hitler, the Jews had been doomed not so much because there had been no escape, but because there had been no refuge. Jewish people everywhere looked for a homeland to which the refugees and the persecuted could go. For understandable historical and religious reasons, many Jews looked to Palestine. **The American people overwhelmingly endorsed the concept that Palestine be established as a Jewish commonwealth, integrated in the structure of the new, postwar democratic world.**

When the State of Israel was formally proclaimed on May 14, 1948, it was immediately recognized by the United States. Israel, therefore, became the repository for all the unrealized hopes of the six million Jews who had perished at the hands of the Nazis.

In reflecting upon this occasion, I cannot but feel certain that if we forget the unique lessons of the Nazi Holocaust, we will surely repeat the blunders of yesterday. It was when it appeared that the world didn't care that the Nazis knew they had a free hand.

Since 1948, Israel has been engaged in a fight for national survival. Commencing at the time of its inception, four full-scale wars have taken place between Israel and its Arab neighbors. **Yet, possession a unity of purpose, this unique country remains one of the most democratic lands in the world and, among its citizens, there is a diversity of backgrounds, ideas, and outlooks.**

Despite the ever-present sense of encircling danger, however, there is no confusion or despair. Nor is there any sense of panic in the face of the constantly voiced threat of annihilation by its neighbors.

The American commitment to Israel's survival has been affirmed by six Presidents and thirteen Congresses. The United States helped sustain the new State of Israel in its formative years. In 1950, the United States joined the United Kingdom and France in issuing a Tripartite Declaration guaranteeing the territorial integrity of Middle Eastern countries.

In 1955, President Nasser of Egypt announced his acceptance of Soviet weapons to strengthen his military forces against Israel. The following year, a second Arab-Israeli war ensued, and the Arabs were defeated. Thereafter, Soviet arms poured into Egypt and into Syria. Prime Minister Ben-Gurion in 1963 pressed in vain for a United States-Soviet guarantee of Israel's frontiers. He subsequently requested a mutual defense accord between Israel and the United States.

Although President Kennedy rejected such a pact, he did pledge U. S. economic and arms support in the event of Arab aggression. As the war clouds once again gathered, President Johnson said in May, 1967 that the United States was "firmly committed to the support of the political independence and territorial integrity of all nations in the area. The United States strongly opposes aggression by anyone in the area, in any form, overt or clandestine. " He also stated: "Israel will not be alone, unless it decides to go it alone." In June of that year, the third Arab-Israeli war took place.

We all know that the Soviet Union has given determined political and — to the extent that Soviet interests were served — military support to the Arab states since 1955. It intends to maintain its presence in the Middle East. The Soviets had conspired with Syria in 1967 to urge Nasser into foolhardy adventurism prior to the June war.

After that war, they continued to arm on a massive scale Egypt and Syria. From all appearances, they were cognizant of the coordinated surprise attack by Egypt and Syria upon Israel in October 1973. Israel again prevailed in that fourth Arab-Israeli war — and the United States, alone of the Western powers, maintained its commitment by providing the means for Israel's survival.

We all keep alive the hope that a true settlement may finally be achieved between Israel and its Arab neighbors. Secretary of State Kissinger's efforts in the step-by-step negotiations between Israel and its Arab neighbors since the cease-fire in November, 1973 are to be commended. The fact that his most recent journey in March of this year did not result in achieving a further step in the direction of a permanent settlement should not cause a major revision of U. S. policy toward Israel.

Secretary Kissinger declared in 1969 that the United States will "not negotiate over the survival of Israel." He said: "This would be an act of such extraordinary cynicism that the world would be morally mortgaged if it ever happened. But it won't happen."

When he returned from his trip to Israel and Egypt this March, he said he did not think any administration would let Israel "go down the drain." But he did say the Israelis were questioning the duration of U. S. assurances.

I strongly urge that there will be no erosion of America's long-standing commitment to Israel. Israel is a real democracy that shares the basic principles, morality, and free way of life of the United States. I consider that a strong Israel is an asset to the United States in this vital region. I cannot agree with those who state that our support for Israel — even though morally justified — has created a barrier between the United States and the Arab world. Evidence would suggest otherwise.

The United States has not been barred from the Middle East as a result of support for Israel by various administrations. In fact, the Arabs have realized that the United States is a factor and plays a leading role in any effort to achieve a just and lasting political settlement of the Arab-Israeli conflict.

see page 17

So What's New?

news from

GASTONIA

TEMPLE EMANUEL

Mrs. Norman L. Solomon, Correspondent

Congratulations to Marla and Barry Brodsky on the birth of their son, Keith Richard, born April 7th. Also, a big Mazel Tov to the proud grandparents, Mrs. Elsie Brodsky, Mr. Ben Brodsky, and Lester and Mitzi Cutler.

The community was invited to celebrate the happy occasion at a beautiful reception held at Temple Emanuel. The day of the Bris also marked the 82nd birthday of Barry's grandfather, Harry Dopkin. There were several guests from out of town.

Mazel Tov to the following college graduates: Mrs. Harry Binder (Seena) from Sacred Heart; Richard Osborne from UNC Graduate School of Business; Suellen Binder from Greensboro College; and Andy Osborne from the University of Miami.

Mazel Tov to the following high school graduates: Merle Ann Solomon and Scott Szyperski from Gaston Day.

Honorable Menchen: Brian Wishnefsky elected director of the N. C. Bowling Association; Mrs. John Szyperski (Riki) elected President of the Gaston Hospital Auxillary; Senator Marshall Rauch elected to fill a two-year term on the board of Mid-South Insurance Co.

In New York, on May 4th, the children of Irving and Faye Goldfarb gave a big party to celebrate the Golden Anniversary (50th) of their parents. We join in wishing them: "Many healthy and happy years together." And may you know the little things, as days and years go by, that add to greater happiness, with joys that multiply.

Temple Emanuel Youth Group, TEFTY, wishes to express their gratitude to the Charlotte Temple Youth Group for including them in their functions this past year.



Richard Fox after receiving his M. D. Degree at the University of North Carolina at Chapel Hill.



Dawn Dubinsky with Rabbi S.A. Friedman on her left. She recites the blessing on the bread at a breakfast held directly after her Bat Mitzvah service.

ASHEVILLE

NORTH CAROLINA

Mrs. Morris Fox, Correspondent

Yours truly has something to be proud of this time. Our son, Richard Franklin Fox, received his M.D. Degree from the University of North Carolina, Chapel Hill, School of Medicine on May 11. He will be serving his internship and residency in Internal Medicine at the Bexar Memorial Hospital in San Antonio, Texas.

Dawn Dubinsky, daughter of Mr. and Mrs. Louis A. Dubinsky, Asheville, became *Bat Mitzvah* on Sunday Morning (Mother's Day), *Rosh Chodesh Sivan,* May 11, at Beth Israel Synagogue.

Dawn studied five years with Rabbi Samuel A Friedman, spiritual leader of the congregation.

In an unprecedented ceremony, Dawn conducted the entire *Shachris, Hallel* and *Musaph* services. She chanted the *Shevuoth Haftorah* and *Habbakuk.* She gave several commentaries on the services, as well as an inspiring address. The Ark Opening and Torah Service were rendered by her older brother, Maier. Rabbi Friedman delivered the charge to the Bat Mitzvah. Her father recited the parental blessing and both parents gave their gratitude in prayer. Mr. Martin Jacobs, president of the congregation, presented the Bat Mitzvah certificate, and Mrs. Norman Sollod, sisterhood president, presented a beautiful white Bible. The entire service lasted over two hours, and many men and boys put on their tefillin — some for the first time in many years.

Over two hundred guests attended. Following the services, a breakfast was served on the Synagogue lawn.

Dawn will continue her Hebrew studies with the Rabbi. She has already learned the *Trope* (Cantillation) and can render any *haftorah.* She davens fluently and is studying *chumash* as well. Dawn attends services regularly.

LUMBERTON

NORTH CAROLINA

Mrs. Bessie Margolis, Correspondent

Saturday night, April 19th, and Sunday afternoon, April 20th, were gala dates for the Sisterhood of Temple Beth-El, Lumberton, N. C. For it was with a deep feeling of pride, and a sense of the value for a "thing of beauty" that the ladies of the sisterhood, and their husbands sponsored a preview of Alan Sugar's works of art.

The presentation, open to the general public during the following week, was held at the Osterneck Auditorium of the Robeson County Public Library, Lumberton. The sixty works on display were enjoyed and fascinated more than 500 viewers from many cities in the eastern section of the state.

To the writer, and other visitors, it was amazing to see the artist's talent in all media — oils, acrylic, pencil studies, linocuts, water colors, wood cuts, and pastels. Subject matter ranged from religious to rural Robeson County, with blacks, Indians, Mexicans, and family members portrayed, and some reflected the artist's travels. Not alone in the paintings of a religious tone did his training and background shine forth, but his respect of all things beautiful in nature were captured.

More than half of the paintings at the exhibition were sold indicating the public's acceptance and the success of the presentation both financially and socially. A prominent Fayetteville business man purchased one of the paintings shown and donated it to the Robeson County Public Library where it will be on display as a credit to a local artist.

Alan Sugar, a native of Lumberton, operates a clothing store and finds time for many civic and religious activities. Although he began painting several years ago as a hobby, Alan has produced much and gone far in a relatively short period of time. His family and friends are proud of his achievements.

MYRTLE BEACH

SOUTH CAROLINA

Mrs. Ronald Levine

Our Temple has had a very exciting and rewarding year thus far. We celebrated three Bar Mitzvahs and one wedding. We travelled to Whiteville, N. C. on two occasions — to celebrate the Bas Mitzvah of Diane Muckamel and the open house that Rabbi and Ruthie Kessner gave.

Ocean View Baptist Church, Presbyterian Bible Class, and Trinity United Methodist Church were our guests at services. The Men's Club of St. Phillips Lutheran Church presented us a magnificent Menorah as a gift.

We were saddened by the loss of Cathy Sommers, daughter of Mr. & Mrs. Bob Sommers, and the passing of Mr. Glen Berg.

We combined the celebration of the Holidays of Succoth and Simchas Torah with a cook-out on the Temple grounds and afterwards we consecrated a new Sefer Torah at the services.

Members travelled to Raeford, N. C. to celebrate the Borth Meloh of Al and Elsie Solomon's new grandson.

This month our circuit had the confirmation services and awards for the adult education in Whiteville, N. C. Four of our members' children were confirmed. Valiant Sommers, Sonia Schwartz, Andy and Greg Rosen.

Mr. John Pransky of Charlotte, N. C. conducted Yiskor Service. Sisterhood held its donor luncheon at the Caravelle Motel this month. The new officers are Mrs. Hy Levine, President, Mrs. Al Solmon, Secretary, and Mrs. Larry Sloan, Treasurer.

In May we held our congregation meeting. The following members are the newly elected officers:

Mr. Hy Levin, President
Mr. Raymore Schilds, 1st V-P
Mrs. Hugo Schiller, 2nd V-P
Mr. Hy Fishbein, 3rd V-P
Mrs. Al Soloman, Secretary
Mr. Sam Schilds, Treasurer

Installation of officers for Sisterhood and Temple took place on June 20th. The annual picnic for the Circuit was held in June at the home of Mr. and Mrs. Henry Cohen.

Many tourists worship with us from all over the United States. We hold services all year round. Please come to our Temple when you are on vacation in the Myrtle Beach area.



President Berta Kaplan with Cantor Brown and Rabbi Richard Rocklin before the installation service for Charlotte's Hadassah.

CHARLOTTE
HADASSAH

NORTH CAROLINA

"From each one reach one, from each one teach one" was the theme of the program for installation of new officers for the Charlotte Chapter of Hadassah. The luncheon, held on May 21st at the Raintree Country Club, was truly inspirational. Mrs. David Krauss, Mrs. Boris Wojnowich, Mrs. Esther Wolfert, and Mrs. Hellen Cohen were honored with Life Memberships to the Charlotte Chapter.

New officers are as follows:

President: *Mrs. Sam Kaplan*
Fund Raising V.P.: *Mrs. Stanley Decklebaum*
Membership V.P.: *Mrs. Mark Berlin*
Program V.P.: *Mrs. Robert Rable*
Educational V.P.: *Mrs. Robert Newman*
Rec. Sec.: *Mrs. Allen Lambert*
Cor. Sec.: *Mrs. Evelyn Skurow*
Fin. Sec.: *Mrs. Bessie Sajan*
Treasurer: *Mrs. Bernice Roberts*
Immediate Past Pres.: *Mrs. Leonard Strauss*

Cantor Richard Brown concluded the meeting with a medley of songs which he selected for the occasion.

RALEIGH
NORTH CAROLINA

Ms. Genevieve Schwerin, Correspondent

Most of our seasonal activities have been or are in the process of ending for the 1974-75 year and we are all looking forward to a few weeks of no meetings. As you know, anything that we can get in the current edition of this magazine will be history to us locally, but we want to be in the "roll call" so we will try to get as much news as we can to the editor in time.

We were all happy for Jill Susskind when we helped her to celebrate her Bat Mitzvah on May 23rd. It was so good that alot of us wondered why we don't have more "Bat" Mitzvah. Jill is the daughter of Mrs. Joseph Kahn.

On Friday, May 30th, we were treated to a beautiful, Creative Service by the Temple Youth. Our Religious School closing exercises were held out at Umstead Park followed by a picnic. The main award went to Amy Margolin who was also one of the creators of the Youth Service.

Those of us who attended the Annual Meeting of The North Carolina Association of Jewish Men and Women were given a preview of the New Nursing Wing of the Home for the Aged. It was an added pleasure to see some of the Raleigh Residents, namely Mrs. Charles Kohn (Fanny), Mrs. Ann Gruber, and Mrs. Holtzman, mother of Dr. Abe Holtzman.

Our congratulations to Dr. Sam Tove, new head of the Department of Microbiology at North Carolina State University. Also to Jason Thomas, son of Esta and Bill Thomas, who gave a concert at Meredith College Recital Hall.

The Raleigh Chapter of Hadassah had their donor affair at the Beth Meyer Synagogue on June 1st. The musical put on by local Members was one that will be remembered by all as one of the best.

Have a good summer. If you have any news for us, please send it as the deadline is the 5th of each month.



Wendy Gordon

STATESVILLE
NORTH CAROLINA

During a traditional ceremony, Wendy Jacqueline Gordon, daughter of Mr. and Mrs. Kalman Gordon of Statesville, assumed her religious maturity by becoming a Bat Mitzvah, Daughter of the Commandment. The April 11th ceremony, Friday evening, took place at Congregation Emanuel, Kelly Street, and was witnessed by over 100 people including members of the congregation, community friends, local and out-of-town family members. Wendy conducted the Sabbath eve services assisted by Rabbi Israel J. Gerber.

Wendy chanted the Hebrew portions and led the congregation in the Sabbath prayers. The readings for this particular Sabbath were from Kings II, Chapter 7, and she included her special feelings on this day and explained the portion of the Haftorah in English after chanting same in Hebrew concluding same with the traditional blessings before and after in a melody new to many of the congregation. Her most meaningful phrase came at the end as she said, "Although I am only 12 years old, I can still do much for my faith and my people. By continuing my Jewish studies, becoming involved in Jewish affairs, and in encouraging others to do the same, I can help make my people stronger."

Following the services, congregants and guests were received in the synagogue social hall for an Oneg Shabbat hosted by her parents. Attending from out of town were about 35 coming from Birmingham, Alabama, Miami, Florida, Charlotte, High Point, Greensboro, Asheville, Greenville, Raleigh, and Durham, North Carolina.

WELDON-EMPORIA ROANOKE RAPIDS
NORTH CAROLINA

Miss Louise Farber, Correspondent

We regretfully announce the death of Michael Josephson, 82, life-long Weldon resident and prominent merchant. Rabbi Berman conducted services at Temple Emanu-El before his burial at Forest Lawn Cemetery in Richmond, Virginia.

Mr. Josephson was a great civic worker: last year he received "Lion of the Year Award" for outstanding service to Lionism; he was a charter member of Temple Emanu-El after working diligently for its establishment; he was a dedicated member of the N.C. Association of Jewish Men and supported its projects, such as the Circuit Riding Rabbi and the N. C. Jewish Home. Mr. Josephson will be greatly missed by our community, our synagogue, and in the many endeavors he gave to so freely and with a deep sense of devotion. He was indeed a good man with clean hands and a pure heart who loved his fellowman.

The Times-Outlook extends its best wishes to Miss Louise Farber for a speedy recovery from her present illness.

ADVERTISING SALES

We are looking for someone in each community to sell advertising — 25 % Commission. This is an opportunity for a person to contribute to their pet project: Sisterhood, Men's Club, books for Temple library, etc. Contact: Times-Outlook, P. O. Box 10674, Charlotte, N.C. 28234; phone 704-376-3405.

HEBREW ACADEMY OF CHARLOTTE
NORTH CAROLINA

Moshe Holder Appointed to Staff

Martha Brenner

Moshe Holder, an experienced teacher of Hebrew and Judaica, a school administrator and an ordanined rabbi will teach at the N. C. Hebrew Academy at Charlotte this coming school year, announced Dr. Gerson Asrael, newly elected president of the Board of Directors.

Mr. Holder comes to Charlotte from Denver, Colorado where he served as head teacher in both the Hillel Academy for Jewish Studies and the Hebrew Educational Alliance, an afternoon school, for ten years. His most recent position was Educational Director for B.M.H. Religious School, a Congregational School with over 400 students.

A native of Romania who immigrated to Israel and was a member of Irgun, Mr. Holder received the S'micha degree from Yeshivath Vishmutz Rabbinical Seminary, Bnei-Brak, Israel. Prior to his ordination he earned a teacher's diploma from Ha Hapoel Mizrachi, Tel Aviv, and in this country studied education at the University of Colorado and Northern Colorado.

Commenting on Mr. Holder's appointment to the Academy, Dr. Stephen Fishman, Chairman of the Education Committee told parents a a recent meeting that "we are impressed with Mr. Holder's warmth, his rapport with children and his commitment to Judaism. We feel his presence will strengthen the school. It should be a real turning point for us. We are lucky to get Moshe Holder."

Mr. Holder joins the Academy in its 5th year. He will also teach at Temple Israel's Religious School.

Dr. Stann Reiziss continues as director of the school. Openings for 5, 6, and 7-year-olds are still available. Interested parents may apply for admission through Mrs. Lee (Diggie) Pesakoff of 6911 Foxworth Drive, the Recruitment Chairman.

CHARLOTTE
Temple Israel
NORTH CAROLINA

Seventy-six 6th and 7th graders attended a most successful Kinus at Temple Israel from May 2-4, 1975. Chairmen for the weekend were Debbie Bober, Stuart Green, Ira Shapiro, and Wendy Weiner.

The themefor the Kinus was *Etz Chaim He.* Delegates came to Temple Israel from Atlanta, Georgia and Columbia and Greenville, S. C. There were 36 Temple Israel students who took part.

The weekend featured prayer, study, song, dance, theme activities, and a social event. It was immediately decided to make this an annual event as everyone completely enjoyed themselves.

It is now time to register for the Annual Leadership Training at Camp Blue Star. It will be held from August 8-25, 1975; cost is $ 115. For further information and necessary details please call Mr. Leeson.

CHARLOTTE
TEMPLE BETH EL
NORTH CAROLINA

The old and new board o. Sisterhood met on June 4th at the home of Judy Sutker. Plans for next year and the transfer of duties to the new chairmen were discussed.

Men's Club is also in the planning stage for 1975-76 events. Both clubs are looking forward to a progessive and meaningful year.

Members of the BESTY Board for 1975-76 were installed at their end of the year beach retreat on May 16, 17, and 18. It was a lovely candlelight ceremony with Rabbi Jackofsky installing each officer. The board is as follows: *President:* Jull Habbaz
Vice President: Wendy Yudell
Secretary: Julie Rosenbaum
Treasurer: Stuart Lippman
Mafty Rep.: Jim Mckinney

The retreat was alot of fun and was a great way to end the year. Some of Gastonia's Youth Group members went with them and hopefully they will be doing more things together as Youth Groups in the future.

Many BESTY members are looking forward to attending MAFTY Camp on August 17—24. Last year the camp was great and everyone is anticipating the one this year to be even better.

After eight years of devoted service, Cantor H. Richard Brown is leaving his position at Temple Beth El. His work with the children in the Temple School and the beautiful music which he produced to delight our ears will be long remembered. Our best wishes go with him and his family.

from page 13

The Soviet Union continues to supply a vast amount of arms to the Arab states. The Arab states also are acquiring arms through a coordinated procurement program which had beeen worked at the Rabat Conference last fall. They appear to have greater political unity than ever before. They possess the power oil embargo as a weapon.

There are those who prefer to believe that American problems in the Middle East will simply evaporate if only the Arab-Israeli problem would disappear. I believe this to be an erroneous view. The Middle East is a Gordian Knot that must be untied, not cut. The forces of instability are endemic in the region and I can say, without reservation, that the existence of Israel has been a factor of stability and has precluded disintegration.

The United States cannot turn its back on Israel merely because the situation is difficult and complex. We have considerable stakes in the Middle East — economic, strategic, and political. There is also a moral stake in the region — one which I value very highly — and that stake involves our commitment to Israel. It is a question of honor, as well as pragmatism. In the words of William Shakespeare: "If it be a sin to covet honor Then I am the most offending soul alive!" ✡

Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
NORTH CAROLINA
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WING NEARS COMPLETION

The bricks and mortar phase of the new wing is near completion. Architecturally, the building combines beauty and function cohesively. Members of the North Carolina Association of Jewish Men and Women who toured the Home following the Annual Meeting were certainly impressed. They commented on the spacious quality of the rooms, the huge picture windows in each room which allows everyone to observe the beauty of surrounding nature, and the dozens of new innovations for efficient Resident care.

The total structure has been conceived with the needs of the present and prospective residents. The lively decor will be a visually stimulating environment even down through the mechanical and other control areas which are seldom, if ever, seen by the general public.

The medical and nursing facilities have been designed for all reasonable and conceivable care possibilities. The furnishings in each room are especially developed for the basic need of the resident with ancillary equipment available for possible and various infirmities. The bathing areas have been developed for ease of use, including specially devised shower stalls, bathtubs, and "walk in" bathers, as well as elevated tubs with lifts. Even small items such as soiled linen removal have been considered – there is a special chute which takes it directly to the linen room, thus minimizing cross contamination to "clean" areas.

The nurses' call system, a built-in oxygen supply with back-up reserve, and adjacent suction system are available in each room for emergency and therapeutic use. A hot food and transport system have been developed which should serve palatable non-institutional food to all. Included among the safety controls are back-up emergency electrical systems, smoke and fire prevention systems with early detection sensors which include self-closing fire and smoke doors; even the general decor consists of flame proof and/or flame retardent materials.

Areas are designed for the express purpose of the Home's complete social and recreational programs, and medical back-up areas including dental, podiatry, optometry, physical therapy as well as a new and expanded Occupational Therapy Craft Shop.

Items too numerous to count such as plastic safety glass, special door handles, slanted mirrors in each resident's lavatory for sit down or wheel chair convenience; even the height of the commodes had been considered. It is believed that few conveniences have been overlooked for the benefit of our Residents. They are and will be offered the best, the safest, the most aesthetically pleasing environment devisable. It will be *home*.

We have gone as far as possible, the rest is up to YOU! The North Carolina Association of Jewish Men and Women started the home with only a few hundred dollars. Their determination to make this project work is today reflected in one of the most modern, well-equipped nursing homes in the country. Your help is needed to continue and maintain its success. Make your pledge now. He who gives is blessed, he who gives freely is twice blessed.

Activities

The Residents have been very active, especially now that the warmer "outdoor" months have permitted expansion of all programs. The craft shop is a beehive of activity as usual. Always seeking means to activate the less capable, it continues to have a devoted following.

The Socio-Recreation Department is very involved in seasonal activities. The Resident vegetable garden has already contributed produce to the Dietary Department and their potted plants and flowers enhance the natural beauty of the grounds.

Several Resident highlights were: a trip to the Museum of Art in Raleigh to view a special showing of Jewish artifacts; a "Spanish luncheon" with appropriate decor and costumes as one of our series of continental dinners; and outdoor barbecue; a trip to the Blue Ridge Parkway and picnic; a movie; and Shavuoth services followed by appropriate holiday services.

Ongoing routine activities included a birthday party, shopping and theatre trips to Winston-Salem, country rides, games, movies, social hours, publication of the "Home News", Challah baking project, beauty and barber shop visits, library services and other miscellaneous activities.

The Sisterhood of Temple Israel of Salisbury brought and distributed Mothers' and Fathers' Day gifts for all Residents. Gifts were also donated by some of our local merchants. To quote a Resident who just returned from visiting her family for several days, "It was nice, but its good to be 'Home' ".

The Day of the Jackal by F. Forsyth

reviewed by Ms. Esther Stein

Jackal is the code name for a professional killer. For half a million dollars he has agreed to kill President Charles de Gaulle, although the novel is fiction, it has the clarity of truth. The ruthlessness of the Jackel includes forgery, theft, and murder. Claude Lebel is the policeman who solves the mystery of who the jackel really is. It was an exciting mystery, one that holds your interest.



Betty and Isadore Decklebaum (center) are our new residents at the Home. We hope they are enjoying their new life, especially since summer is on its way. They are flanked in this picture by their son and grandson.

OUR FEATHERED FRIENDS

Miss Josephine Rappaport

A heartfelf thank you to the Staff of the Home for their contribution of a fine bird bath for the enjoyment of the Residents and the Birds. It was such a kind and thoughtful deed that will be more and more appreciated as time goes on. The first birds to discover it were the mockingbirds. With some placement of bricks by Danny and rocks by Mrs. Ruth Johnson, the smaller birds can now reach the water level safely and are enjoying this facility to meet their needs for water. Soon, with warmer weather the bird lovers will see their antic behavior in bathing there.

Few birds were left,except for the sparrows and wrens,when the old trees were cut down. Now, more and more birds are coming to the feeding stations. The noisy but beautiful bluejays who remind you of the old-fashioned preacher with black collar and frock coat, the bright red male cardinal with orange beak, his wife less brilliant but with the same beak, a tufted titmouse with slate gray back and white underbody, the song and the House sparrow, the chicadee, the towhee (finch) are now daily guests. Some even line the railing waiting for breakfast and a hand-out at 4 p.m.

New arrivals have been the redheaded woodpecker and the brown thrasher. Man learns new behavior in different surroundings and situations and so, surprisingly, do birds. No longer is the cardinal afraid but feeds peacefully with the others; the bluejay does not chase the smaller ones and he has found one who chases him — the new arrival, the woodpecker.

Thus, a pleasurable experience is open for all birdlovers here and those who would learn to know and to observe them. Stop and watch them next time you are at the Home — you may learn something you don't know.

Gifts

to the NORTH CAROLINA JEWISH HOME



The prayers and thanks of our Residents are expressed for the contributions made to the Home from May 5 to June 5, 1975.

IN MEMORY OF:

MR. HARRY BERMAN: Dr. and Mrs. Schafer, Mr. and Mrs. William Schwartz.
MRS. BERTHA EHRENREICH: Mr. and Mrs. Manuel Eisenberg.
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MRS. TILLIE RAUSCH; MOTHER OF SENATOR MARSHALL RAUSCH: Mrs. Sidney Cohen.
MR. WILLIAM REYNER: Mr. and Mrs. Nathan Sutker.
EVVY ROSENBERG: Minnie and Al Rabhan.
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IN HONOR OF:

HAPPY ANNIVERSARY

MR. AND MRS. SOL LEVIN, 51st: Mrs Sadye Cohen, Mr. and Mrs. Cyril Jacobs and Mr. and Mrs. Jack Levin.

HAPPY BIRTHDAY

MR. I. D. BLUMENTHAL 80TH BIRTHDAY: Friends of I. D. Blumenthal, Rabbi and Mrs. Israel Gerber, Mr. and Mrs Saul Ashkenazie, Mr. and Mrs. T. Valenstein.
MRS. HARRY JACOBS: Minnie and Al Rabhan.
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MR. BEN ZAKS: Mr and Mrs. Elbert E. Levy.

HAPPY BIRTHDAY!

May your name be inscribed in the book of Life with Health and Happiness:
Mr. William N. Reynolds II

WELCOME

May you enjoy a long, happy and healthy life:
Mr. Isadore Deckelbaum
Mrs. Betty Deckelbaum

AN ARABIAN PROVERB

"A man who knows not
And knows not that he knows not
Is a fool; shun him.
A man who knows not
And knows that he knows not
Is Simple; teach him.
A man who knows, and
Knows not that he knows
Is asleep; wake him.
A man who knows, and
Knows that he knows
Is wise; follow him."

We know—the North Carolina Jewish Home is a leader—Let's follow it. Support it.

Respectfully submitted,
Elbert E. Levy, NHA, CSW
Executive Director

A PRAYER FOR TODAY

This is the beginning of a new day. God has given me this day to use as I will. I can waste it or use it for good.

What I do today is important because I'm exchanging a day of my life for it. When tomorrow comes, this day will be gone forever, leaving in its place something that I have traded for it.

I want it to be gain, not loss; good, not evil; success, not failure; in order that I shall not regret the price I paid for it.

NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home** 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
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_____	_____
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Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**
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NORTH CAROLINA JEWISH HOME

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☐ For _____ Years

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MEMBERSHIP APPLICATION FOR 1975

Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services to our aged residents through participation.

Member	$ 25.00	Name _____
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Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

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INSIDE JUDAICA

Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.

Q. Why don't Jews kneel at Prayer?

A. Kneeling in prayer was practiced during the biblical period, and specific reference to it can be found in the Bible, e.g. Daniel 6:11, Ezra 9:5. During the period of the Second Temple it was also characteristic of the Temple service, and the Mishnah prescribes the 13 acts of prostration which had to be performed by those visiting the Temple. In addition, during the Avodah on the Day of Atonement, as soon as the high priest mentioned the Ineffable Name of G-d, all those present prostrated themselves, the authoritative Encyclopaedia Judaica says.

The abolition of kneeling in prayer by Jews is one of the interesting examples of a custom's abolition simply because it had become characteristic of the forms of worship evolved by other religions. The Muhammedan custom of removing one's shoes for prayer led to its abolition as a Jewish form of reverence, and kneeling as an essential form of Jewish worship, the encyclopaedia explains, was abolished when it became associated with the Christian Church.

The rationale was found by interpreting the verse of Lev. 26:1 to mean that it was forbidden to kneel or prostrate oneself on any stone floor, with the exception of the floor of the Temple. As a result, the act of bowing is not generally practised, although the Aleinu prayer which concludes every service has the specific phrase, "and we bend the knee and prostrate ourselves."

Nevertheless, the Encyclopaedia Judaica reports, there are two exceptions — the act of prostration in the Synagogue during the Aleinu prayer of the Musaf service on Rosh Ha-Shanah and Yom Kippur, and during the recital of the Avodah on Yom Kippur. The custom of prostration during Aleinu, says the Judaica, was introduced because of the solemnity of the occasion, while with regard to the Avodah its purpose was to recapture as far as possible the spirit of the solemn service on that day when the Temple stood. ✡

Inside  Israel

ELIE COHEN—10 Years Ago

Carl Alpert

There is probably not a city or town in Israel which does not have at least one street, avenue, square or other public place bearing the name of Elie Cohen. It was on May 18, 1965, approximately ten years ago, that Elie Cohen was hanged in a public square in the Syrian capital of Damascus.

Books and many newspaper and magazine articles have been written about him, but memories fade in ten years. Since Elie Cohen was a hero of a most unusual sort, it is fitting that his story be told once again.

He was an Isaeli citizen who deliberately went into enemy territory to seek information which could be valuable for the defense of his country. He was a spy. He rendered extremely valuable service. He was caught, and was executed.

Elie Cohen was a native of Egypt and therefore spoke Arabic fluently. After he emigrated to Israel in 1955 he was enrolled in intelligence work and it was decided to send him on the most dangerous mission. But first of all, he had to acquire a new identity. He became a prosperous Arab businessman. After steeping himself in every aspect of Arab culture and Moslem lore, he went into Argentina and became a respectable member of the Arab community in that country. He was a liberal contributor to Arab causes, even to the terrorists. In 1962 his business interests took him to Syria and he arrived there armed with the best of recommendations.

Because of his personal charm, as well as his financial means, he moved in the very top circles of Damascus society. He hobnobbed with generals and government officials. He became their confidant. He knew everything that was going on. He was taken on inspection tours of the Syrian front positions on the Golan Heights. And periodically, on schedule, all of this information was transmitted to his headquarters in Tel Aviv via the short-wave radio which he had hidden in his palatial Damascus home, directly across the street from Syrian army headquarters.

Only on rare occasions did he go to Europe "on business," and then slip secretly into Israel where he was able to give fuller reports, and to visit his family. No one else, not even his wife, knew the truth, for Cohen had to sacrifice his personal life to ensure the success of his mission.

For three years he provided a steady flow of priceless information. And then one day he was caught. At first it was said that a picture of him, taken with a Syrian government minister was recognized by old associates of his in Egypt. But it appears that the radio signals of his illegal transmitter were picked up and then tracked down to his room. The Syrian police broke in and caught him in the act.

Elie Cohen was a spy, but he was entitled to a fair trial and legal counsel. This he did not get. After one-sided hearings he was taken out into a public square and hanged. His body hung on display for about six hours. It might be noted at this point that in the intervening years Israel has caught many Arab spies from neighboring countries, not to speak of murderers and terrorists. They were all given every benefit of legal aid, and a just trial. Those who were found gullty were imprisoned for various terms. None have ever been executed.

Elie Cohen would have been fifty years old this week. He undertook a dangerous mission and carried it out faithfully and so well, that ever since then Syria has been suspicious of every innocent businessman, diplomat, or tourist who comes through their country. They can never be sure who in their midst might be another Elie Cohen. ✪

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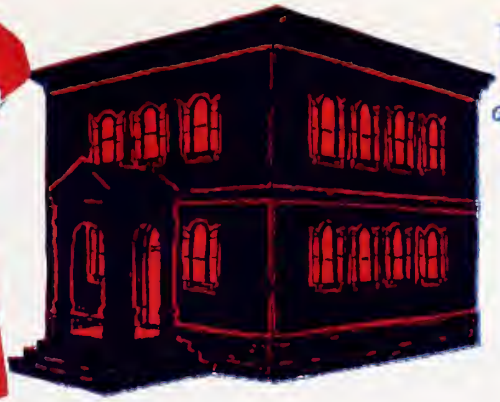
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1975 NOVEMBER — HESHVAN-KISLEV — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
						1
2	3	Rosh Hodesh Election Day 4	Rosh Hodesh 5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
3 / Hanukkah 3 lights	24	25	26	Thanksgiving Day 27	Hanukkah 28 light	Hanukkah 29 lights

1975 DECEMBER — KISLEV-TEVET — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
	Hanukkah 4 lights 1	Hanukkah 5 lights 2	Hanukkah 6 lights 3	Hanukkah 7 lights Rosh Hodesh 4	Hanukkah 8 lights Rosh Hodesh 5	Hanukkah 6
7	8	9	10	11	12	13
Fast of the 10th of Tevet 14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1976 MARCH — ADAR I-ADAR II — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
	1	Rosh Hodesh 2	Rosh Hodesh 3	4	5	6
7	8	9 Purim	10	11	12	13
14	Fast of Esther 15	Musical Month Begins 16	Shushan Purim 17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

1976 APRIL — NISAN — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
				Rosh Hodesh 1	2	3
4	5	6	7	8	9	10
11	12	13	1st Seder 14	Passover 2nd Seder 15	Passover 16	Passover 17
Passover 18	Passover 19	Passover 20	Passover 21	Passover 22	23	24
25	26	27 Yom Ha'Shoah	28	29	Rosh Hodesh 30	

1976 JULY — TAMUZ-AV — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
				1	2	3
Independence Day 4	5	6	7	8	9	10
11	12	13	14	Fast of the 17th of Tamuz 15	16	17
Fast Day 18	Black Day 19	20	21	22	23	24
25	26	27	Rosh Hodesh 28	29	30	31

1976 AUGUST — AV-ELUL — 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
1	2	3	4	Fast of Tisha Be-Av 5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	Rosh Hodesh 26	Rosh Hodesh 27	28
29	30	31				







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Inside Israel



Every Israeli Should Learn Arabic

Carl Alpert

Jewish pupils studying Arabic in Israel's school system have increased in number from 20,000 eight years ago to 50,000 today. The figure is not one to be proud of. Most of these pupils get little more than a smattering of the language for a relatively short period. Only 20 schools in the whole country have Arabic departments where the tongue is taught intensively.

The arguments in favor of teaching Arabic should be obvious. This little country is surrounded by millions of Arabic-speaking neighbors. When peace comes we must be able to establish normal relations with these neighbors — diplomatic, commercial, cultural. That can be done successfully only in their language. And if a state of hostility continues it is no less important that our people know the tongue of the enemy.

Is enough being done to encourage the study of Arabic? Yaacov Eyal, Chief Inspector for Arabic in the Ministry of Education, told me of what the Ministry is doing. In the last year or two 90 schools have begun teaching colloquial Arabic in the fifth and sixth grades. To make it easier for the children to learn the pronunciation the text is given in Hebrew letters.

Geula Cohen, fiery member of the Knesset from the Likud party, is not satisfied. "We're in this country to stay," she told me, "and everyone here should learn Arabic. The teaching of the language should be made compulsory from the first grade in school, together with a full scale course in Arabic literature and culture as well as a knowledge of Islam." At the very least, she thinks, it should be considered no less important than English. No one should be permitted to graduate from high school without a mastery of Arabic.

The provision of teachers for an expanded Arabic program would be no problem, Mr. Eyal feels. Both he and Miss Cohen see in the Arabic population a logical source of qualified personnel once they are given adequate professional training. Especially among the Druzes, Miss Cohen adds.

A high ranking army officer with whom I spoke added that the military authorities are also interested in stimulating the study of Arabic, and efforts are made to encourage the best of the youth to specialize in that subject at high school.

Miss Cohen's argument that the Jews are here to stay seems to have been accepted across the border as well, for Egypt has recently embarked on a broad program for teaching Hebrew, and Jordan is making similar plans. Even if present motivation is not necessarily friendly, it could well be that these cultural gestures may yet serve as bridgeheads to a brighter tomorrow in the Middle East.

In the terrorist raid on Tel Aviv's Savoy Hotel last month, the heroine was an Israeli girl, Cochava Levy. She was the only one of the civilian hostages who could converse with the terrorists in their language, and she served as intermediary during the first crucial stages of the incident. It should not require a dramatic event like this to underline the fact that as a matter of national interest every Israeli should learn Arabic. This is a long range goal, and the Israel Government should lose no further time in moving to have the subject make compulsory in all schools.

classified advertising

*** Community News Wanted**

We want news of your community and its activities. Let us tell everyone what your community is doing. All news must be sent to our office by the 5th of the month preceding date of issue.

*** Gifts for all Occasions**

Handmade gifts by the residents of the North Carolina Jewish Home. Aprons, lingerie bags, ceramic pieces, as well as a complete line of imported glassware, linens, and special occasion gifts. Visit or write: Gift Shop, P.O. Box 38, Clemmons, N. C. 27012. All proceeds go to the Home.

*** Truman Medals**

The tribute to Truman Medal was designed by Oscar Harris, sculpted by Hal Faulkner, and struck by the Franklin Mint. Issued by the Judaic Heritage Society, gold on sterling metals are $ 27.50 each and solid sterling silver medals are $ 20 each. Send check or money order to the American Jewish Times-Outlook, P.O. Box 10674, Charlotte, N. C. 28234

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NOTICE!

We are constantly receiving notices from the Post Office concerning second class mail which is not deliverable, due to insufficient address. Since each of these notices costs **The North Carolina Jewish Home** 10 ¢ within a short time it amounts to a needless expenditure of a considerable sum of money.

We are therefore requesting that you notify us at once of any address change, giving both the old and new address.

OLD ADDRESS	NEW ADDRESS
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_____	_____
_____	_____
Zip _____	Zip _____

Your cooperation in this matter will be greatly appreciated. Mail all address changes to **The North Carolina Jewish Home**
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NORTH CAROLINA JEWISH HOME

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Individual Membership in the North Carolina Jewish Home can reduce the deficit by an estimated $ 30,000. Help maintain the necessary services to our aged residents through participation.

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Please make check payable to North Carolina Jewish Home, and mail to Mr. Seymour Levin, Membership Chairman, P.O. Box 38, Clemmons, North Carolina 27012.

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Please contact the Chairman in your area if you wish to make a contribution to the North Carolina Jewish Home in memory of or in honor of relatives and friends. If your town does not have a representative, please offer your services. Write:
Mrs. Nathan Sutker
723 Larkhall Lane
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Gifts

to the NORTH CAROLINA JEWISH HOME



The prayers and thanks of our Residents are expressed for the contributions made to the Home from June 5 to July 5, 1975.

IN MEMORY OF:

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MR. MILTON LAWRENCE BLOOM: Mr. and Mrs. Irving Margolis

MRS. CELIA (HARRY) DOCTOR: Miss Ruth Anderson, Mr. and Mrs. Lawrence Cohen, Mr. and Mrs. Herman Cone, Jr., Mr. and Mrs. Herman Davidson, Mr. and Mrs. Milton Doctor, Mrs. Ruth L. Epstein, Helen Horn, M.D., Mr. and Mrs. Amos R. Kearns, Ellen Spear Marks, Mrs. Everett Marsh, Montaldo's of Greensboro, Dr. and Mrs. Marshall Solomen, Mrs. Matt Wall, Mrs. Hilda W. Wallerstein and Mr. and Mrs. William Zuckerman.

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RABBI WILLIAM GOLD: Mrs. Rebecca Wagger and Mr. and Mrs. Milton Schwartz

MR. MIKE JOSEPHSON: Mr. and Mrs. Irving Margolis, Phyllis Tarbos and Callie Wood.

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IN HONOR OF: CONGRATULATIONS:

MR. JACKIE DUNIE: Frann A. White

MR. MARTIN ERSHLER ON BEING ELECTED PRESIDENT OF BETH DAVID SYNAGOG—GREENSBORO: Mr. and Mrs. Henry Shavitz

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HAPPY ANNIVERSARY

MR. AND MRS. HERMAN DAVIDSON; 40TH ANNIVERSARY: Mr. and Mrs. Jack Pearlman

MR. AND MRS. LOUIS ERSHLER—50TH ANNIVERSARY: Mr. and Mrs. Herman Bernard, Mrs. Gussie Levine, Mrs. Sarah London, Mr. and Mrs. Irwin Milgrim, Mr. and Mrs. Jacob Robinowitz, Mr. and Mrs. Henry Shavitz, Mr. and Mrs. Samuel Shavitz, Miss Bess Schwartz, Miss Edna Schwartz, Mr. and Mrs. Milton Schwartz, Mrs. Ben Swartzberg and Mr. and Mrs. Edwin Weininger.

MR. AND MRS. HERMAN LEDER—45TH ANNIVERSARY: Mr. and Mrs. Nathan Sutker and Mr. and Mrs. Stephen Sutker

MR. AND MRS. MORRIS PEPPER—50TH ANNIVERSARY: Mr. I. D. Blumenthal

HAPPY BIRTHDAY!

May your name be inscribed in the book of Life with Health and Happiness:

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Ruby Hildreth
Ada Levy
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MRS. IDA FINE: Mrs. Rose Block

ARRON GALLOWAY: Mr. and Mrs. Ben Bornstein.

MR. LOUIS GREENBERG: Mr. and Mrs. Ben Bornstein, Mr. and Mrs. Louis Ershler, Miss Bess Schwartz, Miss Edna Schwartz and Mrs. Ben Swartzberg.

MRS. ANNA GRUBER: Mrs. Rose Block and Mimi Levin

MRS. ANN LEFCOWITZ: Mr. and Mrs. Morris Kiel and Mr. and Mrs. Edwin Weininger

MR. ELBERT E. LEVY: Mrs. Alice Fruh

MRS. MIRIAM PHILLIPS: Mr. and Mrs. Edwin Weininger

MRS. MAX RONES: Mrs. Rebecca Wagger

MR. MILTON SCHWARTZ: Mr. and Mrs. Ben Bornstein, and Mr. and Mrs. Samuel Shavitz

JACKIE SAMET: Mr. and Mrs. Ben Bornstein, Mr. and Mrs. Morris Kiel, Miss Bess Schwartz, Miss Edna Schwartz, Mrs. Ben Swartzberg and Mr. and Mrs. Edwin Weininger.

MR. ROBERT SILVER: Mr. and Mrs. Robert Cassell

MRS. LOUIS TANNER: Mr. and Mrs. Robert Cassell

MRS. HELEN TRACHMAN: Mr. and Mrs. Robert Cassell

THE DOCTORS: MARRIED 68 YEARS

Meet Mr. and Mrs. Jacob Doctor, the senior married couple of the Home. Mr. Doctor was born in New Jersey 91 years ago; his wife, Rose, who was born in Russia, just celebrated her 89th birthday. They are both of Russian parentage. Recently, they had the pleasure of celebrating their 68th wedding anniversary.

The Doctors joined the Home family late in 1965 and have led an eventful life. Until a recent illness, Jacob served as the Home's Postmaster, delivering the mail to all the Residents. Following his recovery, he decided that the needed another job and now assists with the nursing department linen supply distribution. Both he and Mrs. Doctor are involved in the various activities of the Home and can frequently be found in the Hobby Shop or at one of the Home's movie showings.

Prior to entering the Home the Doctors had anything but an uneventful life. While Mrs. Doctor was busy raising the family, their son and daughter, Mr. Milton Doctor, now of Greensboro, and Mrs. Lillian Daniel of Winston-Salem, Jacob was at work as a Fire Department Captain, serving the department for some 30 years.

In his early years he helped his dad in a tannery. In between chores with the Fire Department, Mr. Doctor found time to be active in Fraternal work. He is a Scottish Rite Mason and a member of the Order of Odd Fellows. Anyone conversing with Mr. Doctor for any length of time will certainly hear some interesting tales of yesteryear.

HUMANITY

Vincent Smith

Webster's Dictionary defines humanity as a quality of being human, the peculiar nature of man by which he is distinguished from other beings.

Let us all look inward, *now*. Should we advise Webster to delete the word and what it implies?

Are we, as a species, really above all other life forms? If we were to be judged tomorrow, by the Ultimate Power and Authority, what, in your heart, do you feel the decision should be?

We are all inclined to take things for granted. Especially the oft seen, the too frequently heard, the seemingly endless pleas for assistance. It is so easy to say, (and frequently true), "I gave at the office," or "I paid my dues." *What are our dues? Where do we draw the line on humanity?* "But times are hard." "Business is poor." "Money is tight." "I've already given plenty." "How much can one person be expected to give?"

If there is *one* hungry person, *one* displaced person, *one* person whose physical and emotional needs are not met, we shall not pass that ultimate day of judgement. Should we gamble? Maybe there never is a final judgement. (Or if there is, I *did* give at the office.)

No one of us can feed or clothe the world. No one of us should feel guilty wanting to enjoy some of the fruits of our labor — but to be aware of, to be able to see an area that needs your assistance, especially as in a large part where it concerns someone you know personally, and frequently your own loved ones — can you turn your back?

To be able to know that your financial assistance is benefiting a loved one, an acquaintance, a fellow human in need, is proof of your humanity.

We, the North Carolina Jewish Home, are dedicated to helping and serving. We need your help to continue. Enable us to add life to the years of our Residents.

Let us all remember, our Elders gave their lives to us. Let us say thank you by providing the best possible arrangement for them. 'Tho they may depend on others in some areas we can give them that feeling of independence of being worth while, of being wanted — just by a little help from you.

THE HOME PROVIDES FOR THE WHOLE PERSON

The North Carolina Jewish Home is organized to provide a philanthropic medically oriented complex for both long and short term care including living arrangements for well persons, as well as those requiring geriatric care.

Services are provided for the care of the whole person, including physical and general rehabilitation wherever possible. By providing for the whole person, instead of a particular disease or disability, a whole new attitude is developed in the patient or resident. Independence through daily living activities, a happier outlook, a desire to progress, and a general feeling of well being are developed. Many of these provisions include voluntary participation in the recreation, hobby, social and religious activities that are among the continual programs. These activities, together with 24-hour skilled nursing, the availability of physical therapy, occupational therapy, dental, optometry, and podiatry together with social service guidance provide a well rounded program that not only cares for the whole person but assists in providing comfort for members of the family. Again the goal is to help the Resident to help himself through "Activation — not Vegetation."

The North Carolina Jewish Home is one of the few Homes in this state that is accreditated and/or approved by the Joint Commission on Accreditation of Hospitals and Long Term Care Facilities, United States Department of Health, Education, and Welfare, American Hospital Association, and Blue Cross Plans. The Home is a member of the National Association of Jewish Homes for the Aged, the American Association of Homes for the Aging, and the Greater Carolinas Association for Non-Profit Homes for the Aging.

We hope you will plan a visit to the Home soon. If you serve as a volunteer for a day or just observe I am sure you will find it a most rewarding experience.

Our North Carolina Jewish Home

CLEMMONS, NORTH CAROLINA

Co-Sponsored by
NORTH CAROLINA
ASSOCIATION
OF JEWISH WOMEN
and
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OF JEWISH MEN



Progress Report

The new wing is now about 95% complete. This last 5% of construction is the slowest with everyone anticipating its finish. The cleanup and the fine "delicate" finishing touches require care, patience, and time to insure long term proper appearance.

Paving and final grading is well underway, with initial and attendant erosion control plantings being sowed and set in place. The decorative touches, the "tune up" of light and heavy equipment, and the check out of each individual area is now ongoing. Furnishings and specialized equipment are on order; its arrival and setup being coordinated with the various contractors and the building completion.

Special acknowledgement is made to Mr. Cy Jacobs, Chairman, and his Building Committee as well as to Mrs. Ira Julian and Mrs. Morris Sosnik, Co-Chairpersons, and their Decorating Committee for their detailed efforts to provide a real Home for our Residents. What Are You Doing?

Activities

Our staff graciously contributed a bird bath to the Home and the Residents are now amplifying project "Bird Watch" under the leadership of our Resident, Miss Rappaport. Staff, with the help of some of the Residents, also built several bird houses that are located in several areas on the inner court.

Ongoing routine activities included outings at Tanglewood Park, a Homemade Ice Cream Social, birthday and cocktail parties, shopping and theatre trips to Winston-Salem, country rides, in-Home movies, evening social hours, publication of the "Home News" newspaper, Challah baking project, beauty and barber shop, library services, and other miscellaneous activities.

VALUES – GREATER THAN $'S & ¢'S

Your greatest handicap – Fear
Your best day – Today
Your greatest mistake – Giving Up
Your greatest stumbling block – Ego
Your easiest job – Finding Fault
Your top comfort – Work Well Done
Your greatest need – Common Sense
Your best gift – Forgiveness
Your greatest knowledge – G-d

Thanks to Dynamic Maturity

continued from page 8

involved with the practice of the Jewish religion than, say, their parents. Here I encountered a little more agreement. Joe thought that " **this generation has become more esoteric and mystical as a whole,**" and his statement was followed by Jan's who said of herself and her friends that "we are far from any sort of formal religion. I agree with Joe about people becoming more mystical and interested in the spiritual. I think we can identify ourselves as Jewish because of our heritage, but in religion we can come together with anybody if we both feel the sameness of the spiritual forces."

Someone else replied, " if you are talking about ritual, there are some groups that are going back, towards more formality." "Things look good from the perspective of the Chavurot," said John. "They are conscious, communal, and optimistic Jews. In some ways this experience has been very good in showing that there are all sorts of different alternatives in Jewish life."

Jan, commenting on her stay with the Bayit said, "it has reinforced my philosophy as to being Jewish and being a person." As an outside observer she said she felt a great deal of warmth in the Chapel Hill Bayit, and a great deal of individuality.

It is only honest to report that not all of the Bayit members have felt satisfied with the experience. One female member said her reaction to living in the Bayit was one of disappointment because she did not respond positively to the Chavurot experience. Her initial reason for joining the Bayit had been an enrichment of the Jewish experience, consequently she felt upset and saddened that she had not found what she was looking for. On closer examination, her lack of satisfaction did not stem from the total Bayit experience, but from the communal way of life, the demands placed upon her by being one of a group, for example the shared household responsibilities. She felt unable to study or follow her own interests when there were a half dozen other people around. Here was a true example of an individual who simply could not merge her way of life into that of the group.

The Chavurot members spoke in a friendly, responsive manner during my visit, sometimes teasing one another, sometimes disputing the opinions given when one attempted to speak for all. They came across as a pretty tolerant group. "We **don't really have a definite religious ideology, we sort of respond to each other more as friends,**" was one member's explanation. **"Yet, we also try to go beyond the humanistic experience and try to find a Jewish way of life."**

What of the future of the Bayit? Since its inception in 1971 the Bayit has fulfilled the Jewish needs of a number of students, on a long or short term basis, but most of the present group will be leaving the area this summer. They were hopeful, however, that the Chavurot movement in Chapel Hill would not die out. Indeed one strong reason for believing that the Bayit would continue as an ongoing institution was the need expressed by some of the newer and younger Jewish students on campus.

I came away with the impression that this small band of students had attempted, for the most part succeeded, in creating a depth of experience to their lives which they felt they could not get from living in a non-Jewish environment. The extent to which the Bayit had influenced them may be revealed by the statement of one member, who said she had been cut off from her non-Jewish friends in the area, simply because there wasn't enough time to stay involved with people at the Bayit and maintain outside friendships, as well as go to school. She did not regret the situation, however. ✪

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continued from page 9

And if we are all really honest with ourselves, we might acknowledge that our own religious needs have never been constant. We have needed the opportunity to go through certain experiences in order to discover for ourselves certain meaningful values and ideas.

The least we can do is give our college students the same chance.

CHARLOTTE

Temple Israel

NORTH CAROLINA

Ruben Kier, son of Mr. and Mrs. Ralph Kier, will attend Harvard University this fall with a National Merit Scholarship. He had the highest SAT score for Mecklenberg County and was second in Mathematics for North Carolina. Ruben graduated number one in his class at West Charlotte High and was awarded the Pettis Norman Award to West Charlotte High Athlete with the Highest Scholastic Rating.

Mrs. Stanley (Roslyn) Greenspon recently attended the National Juvenile Diabetes Conference. She was elected to the National Board of Directors and continues to serve on the National Research Committee Juvenille Diabetes Foundation Chapter.

The Juvenille Diabetes Foundation has as its goal raising public awareness about the tremendous impact of diabetes. It is a unique voluntary health organization in that it supports research with 80%—85% of its funds.

Congratulations to Mr. and Mrs. Jack Gollrib on their 50th wedding anniversary.



B'NAI B'RITH WOMEN

B'nai B'rith Women's Mid-Atlantic Region held its first board meeting in April in Bethesda, Maryland. The establishment of the new region is part of a general plan which will radically alter the structure of BBW in the next 10 years. The purpose of the regionalization is to increase national service to chapters and to reach the membership at the chapter level where the leadership potential exists. Elinore Porter of Norfolk, Virginia, was elected regional chairman for the area from Maryland through South Carolina. Left to right: Ann Langman (Charlotte), Marcia Schwartz, Elinore Porter, and Kaygey Kash.



Mrs. Edward Michael Abel

NEW BERN

NORTH CAROLINA

Miss Jane Elisabeth Vatz became the bride of Dr. Edward Michael Abel on Sunday evening, June 29, in a ceremony solemnized in Temple B'Nai Sholom, New Bern, North Carolina. Rabbi Max Selinger officiated at the double ring ceremony.

The bride is the daughter of Mr. and Mrs. Harry Louis Vatz of New Bern and the bridegroom is the son of Dr. and Mrs. Norman Abel of Scarsdale, New York.

The vows were spoken beneath the traditional canopy, which was made of pink flowers and greenery. A program of nuptial music was presented by Mrs. Floyd Johnson and Mr. James Smith who sang "A Seal Upon Thy Heart" and "A Wedding Prayer."

Given in marriage and escorted by her father, the bride wore a princess gown of white satapeau and alencon lace. She carried white orchids, carnations, stephanotis, and gypsophila.

Mrs. Arthur Chansky of Chapel Hill was the bride's matron of honor and bridesmaids were Miss Barbara Abel and Miss Alison Abel, sisters of the bridegroom. Dr. Abel was his son's best man.

Following the ceremony, the bride's parents entertained at a beautiful reception at the New Bern Golf and Country Club.

The bride received her B.A. in Psychology from the University of North Carolina at Chapel Hill and her master of science in Rehabilitation Counseling from Boston University.

Dr. Abel attended the State University of New York in Albany and graduated from City College in New York. He received his Doctor of Medical Dentistry from Tufts University School of Dental Medicine in Boston, Mass.

So What's New?



Mrs. Robert Elliott Shapiro

MORGANTON
NORTH CAROLINA

Candles floating with flowers in the swimming pool, a white carpeted bridge leading to the wedding canopy decorated with springeri fern, and hanging baskets formed the setting for the wedding of Suzanne Morton Cheslock to Robert Elliott Shapiro.

The wedding was held in the patio area of the bride's sister and her husband, Dr. and Mrs. Harry Yoffee, in Jacksonville, Florida.

The bride is the daughter of Mr. and Mrs. Saul R. Cheslock of Morganton. The groom is the son of Mr. and Mrs. Daniel Shapiro of Chestnut Hill, Mass.

Rabbi Howard Greenstein of Temple Ahavat Hesed officiated. A double ring ceremony was used. The wedding march was composed for the event by the bride's uncle, Dr. Louis Cheslock of Baltimore, Maryland.

Mr. Cheslock gave his daughter in marriage. She wore an ivory silk organza gown trimmed in Alencon lace. She carried a cascade of candlelight roses, stephanotis, babies breath, and ivy.

Mrs. Yoffee was her sister's matron of honor. Bridesmaids were the Misses Lucinda Ballenger of Hickory, Sara Katz of Saginaw, Michigan, Celia Reznick of Winston-Salem, Susan Yoffee of Jacksonville, and Mrs. Jerry Margol of Los Angeles.

Mark Cyker of Atlanta, Georgia was the best man.

Both Mr. and Mrs. Shapiro are graduates of Emory University . Following a wedding trip on the Florida Keys, the couple will live in Atlanta, Georgia.

KINSTON
NORTH CAROLINA

Mrs. Sol Schechter, Correspondent

Congratulations to Michael Crane who has been accepted in the "Order of the Arrow."

The President of Sisterhood for 1975-76 is Mrs. M. Page; Mrs. S. Pearson is Vice-President. Thanks are expressed to the outgoing president, Mrs. N. Siegler, for her service.

Brian Kanter qualified for the State Junior Olympic Competition in Raleigh, N. C. He qualified in three differing strokes. Brian and his brother Steven are members of the Kinston Swim Team.

Active on the Rummage Committee were Harriet Chused, Phyllis Taylor, Naomi Camnitz, Esther Goldwasser — a job well done!

Mr. and Mrs. Yehuda Smolar attended the 37th annual convention of the North Carolina B'nai B'rith Association in Raleigh, N.C. Mr. Smolar gave a report about the Kinston Lodge.

The annual B'nai B'rith Dinner was a great success. All who heard David Seller, a native Israeli, relate his experiences were greatly impressed. The dinner was chaired by Mr. Aubrey Bronstein, President.

Julie Gintis, Steven Sandbank, and Miriam Selinger attended the foreign language festival at ECU.

Congratulations to our graduates at Kinston High School: Betty Ann Pearson, Julie Gintis, and Allen Kass. Also to our graduates from ECU: Michael Ertis in "Business" and Jan Taylor in "History of Art."

Mrs. H. Chused and Mrs. S. Fuchs, Mrs. S. Schechter, and Mrs. M. Selinger attended the Southern Seaboard of Hadassah Convention in Williamsburg, Virginia.

Mr. E. Traub played Vinnie in"The Odd Couple" at Lenoir Community College — an excellent performance.

Congratulations to Miss Laura Camnitz and Mr. David Brody on their engagement.

The Hebrew Youth Fellowship at ECU, Dr. Bramy Resnik advisor, arranged a beautiful exhibit of Jewish books and objects in the Foyer of the Joiner Library on campus in Greenville.

Dr. Resnik was instrumental in securing Israeli participation in ECU seminars on Middle Eastern States. Writing letters to the *Fountainhead,* the campus paper, protesting the original "Arabs Only" policy were Pam Taylor, Jeffrey Margolis, Jake Raybin, and Jan Taylor. Among those who attended were Mr. and Mrs. L. Fuchs, Mrs. S. Fuchs, and Rabbi and Mrs. M. Selinger.

Ellen Crane won third place in high school sculpture at the Greenville art show; Mrs. G. Crane took third place in photography.

Miriam Selinger placed fourth in the North Carolina Division of the National Spanish Examination, First Level.

B.B.Y.O. Officers of the Shalom Chapter have been chosen for the 1975-76 year. They are: N'siach (Pres.): Ellen Crane; 1st V.P.: Gregory Shugar; 2nd V.P. Diane Bronstein; Treasurer: Steven Sandbank; Rec. & Cor. Sec.: Randi Kadis; MIT Mom: Jody Kitner; Pledge Master: Barry Kass; Historian & Newspaper Editor: Steven Sandbank; Scrap Book Editor: Mimi Fried; Sunshine Chairperson: Randi Brown; Madricha: Jody Kittner. N. C. Council N'siah: Jody Kittner; Eastern Region N'siah: Bert Kittner. Joan Crane has been serving as advisor to the group.

CHARLOTTE

FEDERATION of JEWISH CHARITIES

The new Executive Director of both the Jewish Community Center and the Federation is Mr. Marvin Bienstock. He has over 15 years experience in Jewish community work much of which has been in cities very similar to Charlotte. His knowledge, enthusiasm and energy come to us at a crucial time for both the Jewish community of Charlotte and for our relationship with world Jewry. In the coming months his face and voice will become familiar to each of us as he helps us with our tasks of understanding who we are, what we need, what we need to do, and how to get it done.

Three Charlotteans attended a special lunch with Rabin in Washington on June 13th. Harry Lerner, Chuck and Cookie Glick were among the 500 persons who flew to the Capital in a demonstration of support and to hear Prime Minister Rabin at a special UJA luncheon meeting. He described his efforts to "clear the air" and establish a basis for peaceful negotiations. The Prime Minister also issued a plea for the payment of pledges immediately to meet the crisis needs in Israel. Mr. and Mrs. Glick were able to tape Rabin's half-hour talk — those interested in hearing his message should contact the Federation.

Despite the continued gloomy national economic picture, the Jews of Charlotte have reached deep into their pockets to pledge $515,000 — a new high — except for the Yom Kippur War year.

"The job now is to turn pledges into dollars and to reach those few still uncontacted," said Sam Strause, 1975 Campaign Chairman.

The Federation is now in its new offices at the Jewish Community Center. Our mailing address will remain the same (P.O. Box 17523, Charlotte); however our phone number has been changed to 366-0357.

MIT (Massachusetts Institute of Technology) has recently refused to sign a high priced technical assistance agreement with Saudi Arabia until it agreed to lift its visa ban against Jews assigned to the project.

STATESVILLE

NORTH CAROLINA

Mrs. Ben Katz, Correspondent

Vacation time is here and the community of Statesville is taking full advantage of this month with many going to the beach, others to visit with friends and relatives, and still others simply lounging poolside and neglecting the various duties of the house.

With the closing of schools for the summer, we had the opportunity to share the joy of those who showed excellence in one form or another. We congratulate Richard, son of Mr. and Mrs. Alfred Gordon, on receiving the Spartan Award from Oakwood Junior High School: this is for all around leadership in athletics and also for his achievements on the Dean's List for the year. Rhona, daughter of Mr. and Mrs. Max Lerner of Taylorsville made the Dean's List at UNC—Greensboro as did Laura, daughter of Mr. and Mrs. Nat Lipshitz, and Mark, son of Mr. and Mrs. Ben Katz, at the UNC—Chapel Hill.

Graduating from Appalachian State University this spring was Josh Schneider, son of Jacquie Homesly and Albert Schneider, and Jack Lerner, son of Mr. and Mrs. Max Lerner. Stuart Adler delighted his family and the community by graduating *Magna Cum Laude* from Harvard University.

Mark Katz was honored in his DeMolay Chapter with the Chevalier Degree, the highest that he could achieve in that organization.

We wish to apologize to Syd Gerber, wife of Rabbi Israel Gerber, for leaving her name out of those listed as helpers at the Businessmen's Luncheon. Please accept our belated thanks.

The Ladies Auxiliary held its final meeting of the year at the Statesville Country Club in May. We heard the final reports from several chairmen, noted that we must be prepared for the early High Holy Days, and received a detailed but light report from the President Barbara Winthrop. She laced her speech with thanks to all and gave every member a small plant.

Rabbi David Geffen, our "visiting Rabbi" in '61-'63, will visit us soon.



Mrs. Michael Roger Mitwol

WILMINGTON

NORTH CAROLINA

B'Nai Israel Synagogue was the setting for the wedding of Brenda Schwartz to Michael Roger Mitwol of West Orange, N.Y., May 25, 1975, at 6:30 p.m. A reception followed at the Blockade Runner. Rabbi Aaron Segal officiated at the wedding.

The bride, daughter of Mr.and Mrs. William Schwartz, attended the University of North Carolina at Chapel Hill and graduated from the George Washington University with a B.A. in elementary education.

The groom, son of Mr. and Mrs. Sid Mitwol of West Orange, graduated with a B.A. in political science from the George Washington University. He will be attending the University of Akron Law School in the fall.

Her sisters, Mrs. Irwin Diemar of Miami and Mrs. Ira Feinberg of Norwich, Conn., served as her matrons of honor. Other attendants were Lynn Mitwol, sister of the groom, Corinne Futterman of Long Beach, N.J., Mrs. Audie Barefoot of Raleigh, and Cheryl Fleishman.

Best man was Don Kirby of Chicago. Others attending the groom were from out of town.

After a wedding trip to Bermuda, the couple will live in Akron.

NORTH CAROLINA ASSOCIATION

OFFICERS
N. C. Association of Jewish Men

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Greensboro

Chairman of the Board:
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Charlotte

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Kinston

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Charlotte

Secretary: Lou Nelson

Treasurer: Michael Fox
Wallace

Projects Treasurer:
Nathan Sutker
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Immediate Past President:
Hugo Schiller
Myrtle Beach, S.C.



B'nos Mitzvah and their Teacher

Standing, left to right: Sheri Offerman, Julie Blumberg, Rabbi Reuben Kesner, the Circuit-Riding Rabbi, Elise Moskow and Celia Kramer.
One of these girls remarked: "I pray that all four of us may become a source of blessing to all of you and to the entire House of Israel." Rabbi Kesner believes that they will.

"They have the will . . . "

"I traveled 410 miles to witness the Rosh Chodesh B'nos Mitzvah event on May 11 of the Southeast circuit communities. I found a wonderful new experience," said Phil Datnoff of Hickory in an off the cuff compliment to the North Carolina Association of Jewish Men at their annual meeting in Clemmons on June 1.

Cyril Jacobs was "amazed" he said, when on May 18, there was standing-room only attendance for the circuit peoples at the annual Confirmation—Graduation held in Whiteville.

"Seeing is believing" is an old cliché, but that's what it takes to fully appreciate the Jewish life in the communities of the circuit riding rabbi. We are not living in Shangri-La type towns, nor in the new Golden Age, but we are pursuing a Jewish oriented existence with enthusiasm and persistence.

That B'nos Mitzvah of which Phil Datnoff spoke brought four charming circuit children into the active Jewish religious life of their respective towns: Celia Kramer and Elise Moskow of Whiteville and Sheri Offerman and Julie Blumberg of Wallace.

Beautiful moments were captured when each girl was adorned with a mantilla by three mothers and a sister; and the Torah was handed down from each father to daughter and then placed ready on the reading stand by the rabbi; and each girl was called for her aliyah and to read her assigned portion from the Holy Scroll.

Respectfully the B'nos Mitzvah followed the Law, carried lovingly around the make-shift synagogue in Kenansville. They stood attentive to the words, "It is a tree of life to them who hold fast to it," as it was returned to the Ark. The congregation of more than two hundred rose to the *shehecheyonu* which was recited in unison by Abe Muskow and his daughter, Rhonda From, Mr. and Mrs. Leon Blumberg, Mr. and Mrs. Max Offerman, and Mr. and Mrs. Hyman Kramer.

One Bas Mitzvah remarked, "I pray that all four of us may become a source of blessing to all of you and to the entire house of Israel."

They will.

" . . . to perform miracles."

The eight confirmands of the Southeast circuit were joined by Sidney Schwartz and David Banner, post-confirmands, and fourty-seven adults who attended regularly during the

OF JEWISH MEN AND WOMEN



1975 Southeast Circuit Confirmants

Seated, left to right: Samuel Jay Bernstein, Jacksonville, David Charles Mann, Whiteville, Howard Steven Kahn, Lumberton, Jeffrey Arlen Blumberg, Wallace.
Standing, left to right: Andy Rosen, Myrtle Beach, Greg Rosen, Myrtle Beach, Sonia Lee Schwartz, Myrtle, Reuben Kesner, Circuit Rabbi, and Valiant Sommers, Surfside Beach.

religious school year their Judaic classes – all were awarded gifts and certificates. The adult students were:

Lumberton: Ernest Fleishman, Bea Fleishman, Steve Schaeman, Al Kahn;
Wallace: Noah Ginsberg, Lil Ginsberg, Muriel Offerman, Arthur Apple, Elaine Apple, Anna Berger, Leon Blumberg, Yetta Blumberg, Janice Fox, Vivian Kramer;
Whiteville: Sol Mann, Dr. Ron Mukamal, Si Steinberg, Bea Steinberg, Cele Mann, J. Herman Leder, Yetta Leder, Hy Kramer, Doris Kramer;
Myrtle Beach: Sam Schild, Al Solomon, Elsie Solomon, Hy Fishbein, Nettie Fishbein, Joe Pompan, May Pompan, Torrha Nathan, Stephie Nathan, Yetta Abeles, Isidor Ward, Gus Shaw, Mildred Shaw, Sol Walsh, Bob Perlman, Linda Perlman, and Hy Levine.

The practicality and viability of Jewish life in these small towns was evidenced in that afternoon's exercises.

Each religious event in these communities is a miraculous achievement. The teacher in any school setting serves only as a resource person, a guide and a supervisor, and this circuit riding rabbi is but a teacher whose miracles are a result of the pace set by his *talmidim.*

In these small towns the social life revolves around the *cheder.* We of the circuit communities have been impressed with the stark truth that education ending with Bar or Bas Mitzvah is a fraud. That not to continue through high school graduation is a farce. It is impossible to compress what a Jewish child needs to know and feel about Judaism and his people in a few years of elementary education. Continuity through high school years is a must of Jewish schooling. There is so much to pursue: Jewish history, religion, ethics, literature, world Jewry, the Holocaust, Israel, Russian Jewry, and prayer.

In a small town, in its intimate surroundings there can be created an almost ideal situation where home, Jewish environment and school may go hand in hand in the molding of our future generations. What an opportunity! Being the pioneers in developing the model Jewish way of life. Big city critics have said we are a dying species – we small town Jews. Today we are making them sit up and take notice. Some critics have already eaten their words, but let us not give an inch in our efforts– let's not relax the reigns. But rather, let us reinforce our efforts and tighten the reigns. As the eyes of our big city brethren look upon us, let them learn from our example.

OFFICERS
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Raleigh

LETTER *from* WASHINGTON

Trude B. Feldman
Outlook's White House Correspondent

Israeli Ambassador Simcha Dinitz last week returned from around-the-clock conferences in Jerusalem and Bonn and brought "new elements" to his two lengthy meetings on Thursday and Friday with Secretary of State, Dr. Henry Kissinger. Asked if he brought the outline of an agreement in principle or a line to which Israel would withdraw in return for certain assurances, he responded: "I presented to Dr. Kissinger the views of the Israeli Government. We had a good exchange and very fruitful discussions which were helpful. We have no agreement in principle. We are in the process of discussion and clarification and understanding. I think that certain progress was made in Bonn, and it's our attempt to maintain the progress and increase the understanding."

Dinitz stated that the Egyptian move — calling for the withdrawal of the United Nations Forces — was "definitely not helpful." He added that it obviously casts a credibility doubt with regard to the Egyptian intention. "But just as it wouldn't set for us an ultimatum of date, it will not deter us from pursuing the efforts of peace. And this is exactly what we're doing now."

He declined to say whether he had brought a specific withdrawal line, or specific new proposals from the Israeli Cabinet. "Whatever I brought, I presented to Dr. Kissinger, and naturally I can't go into details. We're still in the process of discussion and trying to increase the understanding of the various elements," he said. "I have brought new elements. Whether they are specific or not, that would have to be shown and determined in the course of the negotiations."

As for his anticipation that the shape of an agreement will soon be forthcoming, Dinitz stressed: "I don't think we can talk in terms of a deadline one way or another. We are only dictated by the pace of the discussions that are necessary in order to advance towards an agreement, and not by any artifical deadlines set by anyone." However, **he hopes that the "new elements" he has presented will narrow the differences in the discussions between the U.S. and Israel.**

Dinitz indicated that it is up to the United States to handle, as they see fit, future steps of the negotiations, since the Egyptians "would not talk directly to us." He added that he and Dr. Kissinger did not discuss Egypt's position. Also attending the Dinitz-Kissinger talks were: Joseph Sisco, Undersecretary of State; Israeli Minister Mordecai Shalev; and Peter Rodman, a member of Dr. Kissinger's staff.

Dr. Kissinger — the day before in Milwaukee's Marc Plaza Hotel — was also asked if the Egyptian threat to terminate the U.N. Peace-keeping force mandate signals a snag in the Mideast negotiations. "We're not clear about what is intended with the Egyptian letter to the Security Council," he replied. "There is some implication in the letter, which we're attempting to clarify, that the UNEF can be extended by the Security Council, and that they were primarily concerned with the surrounding circumstances." He added that the timing of the letter, "at this delicate moment, is extremely unfortunate and complicates things."

He further stated that the U. S. has an interest in progress in the negotiations and is making every effort to promote it. "But, ultimately progress depends on the willingness of all parties to be conciliatory and tomake the moves that are necessary," he said. "The U.S. effort can't substitute for the efforts of the parties concerned."

He said that **the possibility exists that the letter is intended to "stimulate a general negotiation process — the objection was to the stalemate in the negotiations more than to the existence of the force."**

Dr. Kissinger said that the progress towards peace in the Mideast will be difficult, and will require sacrifices by all parties. "Therefore , it will require sacrifices by all parties and will have painful elements for any of the parties," he noted. "The U.S. can't substitute its efforts for the good will, the willingness to cooperate, for the readiness to relate the immediate to the long-term interests of the parties involved — so the U.S.can help the parties, but it can't substitute for them."

He said that he does believe that there are possibilities for achieving agreement. 'Progress has been made, and I believe there is a possibility for making an agreement if everybody keeps in mind that the consequences of a breakdown of negotiations will transcend in significance any of the difficulties that will be produced by the negotiation itself. Under those conditions, the progress that has already been made can be consolidated and extended."

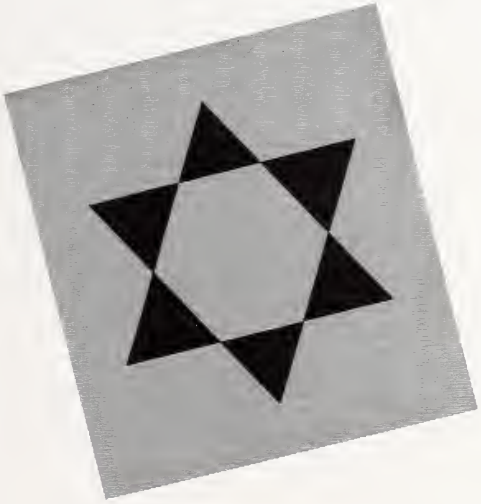
He said the Egyptian move (not to renew the U.N. mandate) didn't come as a complete surprise to the U.S. because "we have predicted a continuation of the stalemate would lead to serious consequences." He refused to state flatly that the withdrawal of the U.N. force would lead to a breakdown of the negotiations . . . "But I would say it would complicate them." ✪

HONORABLE MENCHEN



Adolph Rosenberg, editor of the Southern Israelite, Atlanta, and Leo Goldberger, editor of the Hebrew Watchman, Memphis, represent a century of journalism. They are posed with the "shofar" trophies presented by the American Jewish Press Association in recognition of their paper's fifth anniversaries.

The Times-Outlook wishes to extend its best wishes to both men on this honorary occasion. We are sure they will continue their fine work for the Jewish community.



The Bicentennial calendar which graces the cover of this issue of the *Times-Outlook* is a publication of the largest magazine for Jewish youth in America—*WORLD OVER*.

From an experiment in Jewish journalism started almost four decades ago by the Board of Jewish Education of New York, *World Over* has grown into a unique magazine for the entire Jewish family, with a devoted readership of hundreds of thousands.

At this historic moment of celebrating our country's Bicentennial, we hope that the readers of the Times-Outlook will make it a family project to read and enjoy World Over by subscribing on a regular basis and will encourage their Jewish schools to increase their subscriptions. For subscriptions, please contact Eileen Roth, c/o Board of Jewish Education, 426 West 58th Street, New York, New York, 10019.

World Over עולם ומלואו

THE MAGAZINE THAT'S ONE OF ITS KIND

IN WORLD OVER

· **Young children** enjoy the special stories, comics and puzzles, arts and crafts, and holiday features.

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· **Adults** read features that they cannot find elsewhere – our ever-changing Art Gallery of the best in Jewish art, old and new; comprehensive book reviews; and thorough news analyses.

· **Teachers** have a valuable teaching aid in World Over on many levels -- with articles spotlighting Israel, Bible quizzes, and serious examinations of topical issues like anti-Semitism. Of course, there is also a *Teacher's Guide to World Over*.

MEMO TO PARENTS:

PLEASE DON'T WORRY SO MUCH ABOUT YOUR CHILDREN AT COLLEGE

Rabbi Arnold S. Task
Temple Emanuel
Greensboro, N. C.

"Rabbi, I am so worried about my son, Jerry."

Mrs. Cohen was quite upset when she called me. "College has been terrible for him; he wants nothing to do with Judaism. Rabbi," she continued, "you should do something to encourage him, so he won't be lost to his people and to his family!"

Poor Mrs. Cohen is not alone in her distress. And, poor Jerry is not alone, either, in the pressure he is receiving from home to do something he may not want to do. Many times, mothers (and fathers) like Mrs. Cohen share their anxiety with their Rabbi together with the urgent instruction to do something which, in many cases, would be nothing short of a miracle.

My experience with college students (to a great extent made possible through the Jewish Chautauqua Society) has led me to believe that for a significant number of people the college experience can be an extremely important time for religious growth — largely through the opportunity to be away from any regular involvement with religiously-oriented activities.

The college years provide a logical break between the continuing years of early childhood development and the unfolding years of more mature adult life and thought. Often, the individual carries with him an overload of early impressions and attitudes which needs to be jettisoned as excess spiritual baggage. **The break in the continuing growth can serve to make it possible for the person to approach the question of his religious identity from a new perspective that is free from the encumbrances of the early years of one's life.**

These encumbrances include what one student wisely perceived and expressed as "the efforts of parents and teachers to define your needs for you." This, too, was part of his perception of organized religion, which had led him in the direction of beginning to define his own needs without being compelled to accept what he felt other people were attempting to force on him.

Another student who was reacting to an ongoing campaign of pressure from home to participate in Jewish campus clubs and Sabbath services asked, "Are the parents afraid of what the children are doing?" And a friend nearby responded, "It's probably what the parents would have liked to have done themselves when they were young, but never had the courage!"

With all good intentions, many parents in their own anxiety to be good parents do things which only serve to turn away their children even more from the things which the parents would like to see. One of the hardest things for parents to realize is that "the baby" who went off to college no longer regards himself as "the baby" and would prefer to have his family recognize his new status as an independent, thinking adult — at least as much as it is recognized by the college faculty and his peer group.

Even if a person is not actively involved in religious activities for what may seem to be a long period of time, it is quite possible that new involvement will come when he wants it and when he is ready for it. Or, on the other hand, this may not even happen. And this brings up the perennial question of what gives one person the right to determine another person's needs and wants — especially when both are adults, regardless of whether or not one happens to be the son or daughter and the other happens to be the parent. Most young people will give a resounding "NO" if they are asked the question.

On the positive side, however, **much can happen to strengthen a sense of religious identity as a result of conversations and confrontations in the classroom and the dorm. It is important that the college student feel free to react in his own way to the religious views of others,** comparing his own mental notes in ways that he feels are his. Many times our Jewish students come to realize that their own religious hangups are far less severe than the religious problems and criticisms of their non-Jewish friends.

One of the biggest problems of all is to resolve ambivalent feelings with regard to "organized religion." More often than not, it is a matter of what the individual perceives organized religion to be (as compared with the perception of religion — pure and simple). There may be negative reactions toward religious institutions, but there is hardly a single institution in our society today that is totally immune to or undeserving of criticism.

Parents who are concerned about their children in college might do well to recognize the fact that perhaps the average young person does not feel the need for organized religion at this point in his life. Maybe later, yes.

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Beit Ephraim Chavurah at Columbia University, New York, said, "Beyond all this, however, is an **unspoken root feeling which none of us can express or needs to express. We are longing for a home.** It's hard to light Shabbat candles or compose a creative service or have a Talmud shiyur (lesson) in a dormitory room; some of us have tried. **Our Bayit is a place where nothing Jewish is alien."**

The initial experiences of two Chavurot, one in New York and the other in Chapel Hill, Strober points out, "are instructive in allowing one to catch a glimpse of this new form of Jewish communitarianism."

The Chapel Hill Chavurot began in October 1971 when a small group of students undertook the goal of creating a chevra with the eventual aim of living together as a Jewish consciousness on a campus where Jewish students were in a distinct minority.

"We got together four years ago," explains Shana, "but we didn't have a house at the time. There was a lot of Jewish activity on campus then, the Rabbi at Hillel was new, and I think the reason we wanted to get together was because we were partly swept up into the activity that was going on. But we were also very concerned with keeping up an identity on campus."

In the fall of 1972, together with their dog, Nureet, and cat, Shimshon, the students rented a house in Carrboro, and named it "The Bayit." At that time membership was four men and three women. Members shared the cooking, cleaning, and other household chores and each person was responsible for a different task each week.

"We decided to keep Kosher and that is the main thing that we do that is really ritualistic," said Shana. "It was interesting that the people who wanted to keep Kosher were ones who had never done it before. Those who had done it before didn't feel the need – they didn't think it would be terribly interesting. Although once we started we all realized that it was very beneficial."

When the group first got together, the Bayit was more closely involved with Hillel than it is now, and they took part in the Shabbat communal dinners as well as the Friday night services. Now, Hillel has a new core of involved Jewish students and the Bayit members have withdrawn slightly to their own community.

The original group of Chevrim spent a couple of years in the Carrboro Bayit and more joined the Chavurot movement. Some members took part in the religious and social activities only, but did not live in the house. Nonetheless they all attempted to unify around the theme that Judaism is a lifestyle, encompassing religious, cultural, and humanistic values.

This year the Bayit commune was able to rent a larger house in Chapel Hill. Their pattern of life is the same as before with each member taking a turn with the household chores. Cooking duties fall upon every member one day a week. Several of the original core left to go to Israel but other Jewish students took their place. "It has become mostly a co-operative house," said John. "A co-operative house is a good way to live together; it is cheaper than a dormitory. But there is much more to it, the communal life is better and there is an attempt to make a Jewish communal life."

Shana and Lee are the last of the original members still living at the Bayit. "The reason I'm in it," said Shana, "is because I think this is the nicest way to live." Shana believes there is less Jewish activity on campus in 1975 than there was a few years ago, and this may account for the Bayit members' interdependence on each other.

Sitting around the dining table I asked the members if they thought that by living together their Jewish interests had been strengthen and how. Their responses revealed that differing opinions existed as to the definition "Jewish interest." It appeared we were getting into an area that had not been discussed in detail before. "We've never sat down as a group and said this is what each of us feels," Shana explained. However, they do hold a ritual service after dinner which had been composed by several of the members. This communal celebration was one reason why dinner waits until all members are present.

Another ritual the members carried out was the carving of a wooden mezuzah for the Bayit's front door, the fine calligraphy was done by Joe. To celebrate the placing of the mezuzah on the doorpost they held a ceremonial party.

A major concern of Bayit members was seeing the institution of Judaic studies and teaching of Modern Hebrew at the University of North Carolina come about. They proudly point to their efforts which resulted in a joint UNC-Duke University Judaic studies program for the area.

John, who had held the tape recorder microphone for most of the evening, articulately continued the discussion about Jewish interests by saying, "We all feel very much tied as Jews to Israel, we all feel strongly Jewish and pro-Israeli." (At this point the others broke in saying "John is not our spokesman!") Marcia then expressed the situation regarding their Jewish interests eloquently, when she said, "In this house there are 7 different ideas about Israel, and there are 7 different ideas about what place Israel has in our lives and what we think about the state politically and religiously. I don't think that one person can speak for us all."

My next question attempted to find out if they thought there was a movement among the Jewish youth to be more

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Chavurot Communities

A New Form of Jewish Expression

Rita Berman

[In June of 1972 the Times-Outlook featured a story on "THE BAYIT" by Steve Robkin. At that time 7 students from UNC had undertaken the goal of becoming a chevra with the eventual aim of having their own house. The group unified around the theme: Jews are a people and Judaism is a lifestyle, encompassing religious, cultural, and humanistic values. It was their hope that the Bayit would facilitate their quest for awareness as Jews. Now, 3 years later, Rita Berman examines the chevra to see if the original goals were achieved and talks to its members to discover their personal feelings towards the community.]

Dinner is the one meal of the day where you can be sure of finding Marcia Kastan from Charlotte, Shana Margolin and Mark Wagman, Raleigh, Lee Siegel, Chapel Hill, Joe Tulman, Winston-Salem, and John Weininger, Schenectady, New York, gathered around the dining table of their rented Chapel Hill lakeside house, together with any guests that may have dropped into their Chavurot which they call "The Bayit."

On the evening I spent with the Bayit members we were joined by Jan Weinberg from Southfield, Michigan who was staying there while in the process of getting settled in Chapel Hill.

Although they may go their separate ways attending the University of North Carolina during the day, the 6 Chapel Hill Chevra members make a strong effort to meet together every evening for a Kosher meal. On this particular night, Shana was a little late in getting home; the table was already set and the meal, prepared by Marcia, was cooked and ready, yet no one said, "I've got to eat and run." They all waited for Shana. Yes, there was a little grumbling, yet still they waited. Their behavior, I felt, reflected the willingness of this small group of Jewish students to share their lives on a communal basis.

Chapel Hill is only one of a number of viable communities in the Chavurot movement. Fourteen such communities are listed in **The Jewish Catalogue**, published by the Jewish Publication Society of America and edited by Richard Siegel, Michael Strassfeld and Sharon Strassfeld. Reported to have begun in 1968 the Chavurot movement was propelled into existence because many young Jews, particularly those attending college, believed that here in the Diaspora it was possible to resurrect in some way the old Jewish idea of community and to join together to work, learn, pray and live.

The Chavurot movement and its effect on long-standing Jewish institutions, was discussed in detail by Gerald S. Strober in his book **American Jews: Community in Crisis**, published in 1974. Strober says that back in 1971 a study prepared by Rabbi Oscar Groner for the Hillel Foundation identified the emergence of a new type of ethnically conscious and committed Jewish college youth. These Jews were strongly anti-establishment but firmly assertive about their Judaism, reports Strober. One of the most striking developments produced by these students was the appearance of the Chavurah or "Fellowship Movement."

Chavurah, Havurah, Chavurot . . . the spellings are different but they all refer to the same entity: a **communal society which attempts to fulfill the Jewish needs and goals of its members.** Although the Chavurah communities are guided by similar desires each community has its own distinctive identity stemming from the attitudes of its individual members. Some are explicitly Zionist and aliyah oriented; others are committed to enriching the life experience of Jews in the Diaspora. Some Chavurah contain only observant youth while others do not. Usually organized on or close by a college or university campus, the typical Chavurah has from 10 to 30 members who share communal cooking and cleaning assignments.

The Chavurot came under fire from the Jewish "establishment" in the beginning and were critized because they appeared to be challenging the traditional institutions, says Strober. The American Jewish community may have reacted against the Chavurot because they were afraid of losing control of the young people. What happened, however, was that to some degree the criticism and reaction on the part of the Jewish leaders intensified the desire of those involved with the movement to "go it alone," and to depart from any involvement with existing Jewish structures. In the light of the many recent defections from Judaism, the Chavurah movement should have been welcome if only because its practitioners remained within the Jewish camp, Strober suggests.

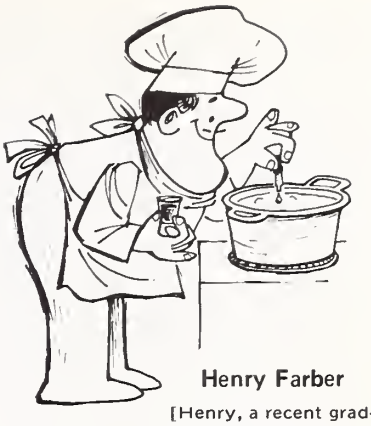
It was not a simple task that these Jewish students set for themselves. Burt Jacobson, writing in **The Jewish Catalogue**, explains that "the task of creating a havurah is most difficult given the individualsitic and institutional conditioning that is at the root of American living patterns." Burt, who was an early member of Havurat Shalom in Somerville, Mass., says that members must begin with a basic compatibility and mutual respect. They need to start off with specific common goals otherwise there is nothing to keep them together.

Because each community has its own lifestyle, it is advisable that prospective members should visit and talk with the Chevra before joining in order to establish that the particular community does indeed offer what he or she is seeking.

What are the motivations behind Chavurah membership? It is impossible to generalize, some members feel comfortable observing mitzvot, others primarily want to learn, others to improve Jewish life on campus. Jon Groner, a member of the

see page 8

From the Classroom to the Kitchen



THE NORTH CAROLINA HILLEL FOUNDATION: 1975

Henry Farber

[Henry, a recent graduate from UNC-Ch, has written for the Times-Outlook when time permitted.]

Dear Mom:

I've been meaning to write and tell you why I haven't been home from college in so long. I'm sure you realize by now that the main thing that ever brought me home in the first place was your fantastic cooking. But Mom, we're doing it ourselves now! And you'll be so glad to hear — it's strictly Kosher . . .

The student who might have written that imaginary letter didn't realize it, but he was breaking the news of a campus trend of sorts. You didn't read about it in the national public opinion polls. Even in North Carolina it wasn't publicized. But the cry for Kosher was heard and answered by the man whose finger is ever on the pulse of organized campus Jewry in North Carolina, statewide Hillel Director Robert Siegel.

Rabbi Siegel recognized the trend, then made the Hillel House in Chapel Hill the center of activity with Kosher brunches, a Kosher deli, a Kosher meat co-op, and the biggest Pesach food order in the state. The kitchen replaced the classroom as the hub of Hillel programming this past school year. A brief review of recent Hillel history should explain why.

Before 1975, Hillel's main programming attraction was Free Jewish University. Full enrollment in the no-tuition, no-credit curriculum came from the heightened Jewish consciousness that followed the 1973 Yom Kippur War. But this past school year Free Jewish University was cancelled. In its stead, Duke and UNC joined resources to create the Judaic Studies curriculum, offering full credit for courses taught in the religion and linguistics departments. The established university structures had replaced Hillel's main academic operation.

Even so, Rabbi Siegel noted early in the year, student interests were turning away from academics. "It's a turning inward," Siegel said. "Students are starting to get involved on a personal level rather than a group level. And one of the things that's happening is that people have gone back to their roots. Jewish students have gone back to Jewish roots.

"Instead of taking a course or participating in an organization," he said, "students are *kashering* their homes — literally."

The only problem was that there was no convenient outlet for Kosher food in Chapel Hill or Durham. So Hillel acted to fill the gap.

The most ambitious undertaking was the Kosher meat co-op. Every other month, order forms were sent out to 30 or 40 buying units, probably representing hundreds of people, who got reduced prices on meats brought in from New York and Virginia.

The chapter house itself bought alot of food too, and made it available to anyone who was willing to pay.

Thursday night was sandwich shop night. Siegel remembers the menu by heart: "A quarter pound of delicatessen meat on two large pieces of Levi's Kosher rye. Then you go to the buffet table and eat as much as you want. There's potato salad, cole slaw, sauerkraut, real olives — they cost us a dime apiece — and Kosher pickles straight from the barrel. That costs two-fifty, and nobody's allowed to leave unless they're full."

Friday night meant Shabbas services and the dinners that have preceded them almost every week since Siegel came to Hillel four years ago. To cap the weekend off, lox and bagels were usually featured in the Sunday brunch program.

With springtime came the annual Seder and Pesach food order. The Seder, held this year at Beth-El Synagogue in Durham, drew some 200 people.

The food order form, sent to every Hillel affiliate, was two pages long this year and listed almost everything Manischewitz puts in a jar. When the food arrived at Hillel in a tractor-trailer, it filled a room from floor to ceiling.

"It's a lot of work," Siegel said, sitting in his office, which, incidentally, has turned into a storeroom. Next to his desk sits a refrigerator and on top of the filing cabinet a meat slicer. Elsewhere in the chapter house are two refrigerators and two freezers. "We've got food all over the place," he said.

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North Carolina Museum of Art

"CONTEMPORARY SPANISH PAINTERS"

July 20 through August 31

The North Carolina Museum of Art is the second museum in the country to show this exhibition of 66 works by 23 twentieth-century Spanish artists. The selection of paintings was made by James Johnson Sweeney, former director of the Solomon R. Guggenheim Museum. Organized and circulated by the International Exhibitions Foundation in Washington, D.C., the exhibition is the first major show of contemporary Spanish painting in this country since 1960.

Because the majority of the works were completed in 1974 and 1975, the public will have the opportunity to see the very latest efforts of the Spanish contemporary school, which rapidly gained acclaim in the 1950s and is now considered one of the world's most vigorous, particularly in abstract art. Joan Miró is the oldest and perhaps the most internationally recognized of the painters. Represented also are members of the Barcelona group *Dau Al Set* and the *El Paso* group in Madrid, as well as a group led by Fernando Zóbel, founder in 1963 of the Museum of Spanish Abstract Art. Many of these artists work in monochrome, with an emphasis on texture, on *materia* — such as heavy impastos and raw powdered pigments — and on expressions of the Spanish earth and the tools necessary to work it for survival.

"EUGENE RUKHIN: A CONTEMPORARY RUSSIAN ARTIST"

August 10 through September 14

An unusual show will open at the Museum this month. It will be the first major public exhibition in the United States of the work of Eugene Rukhin, with over 40 paintings lent by private collectors.

Rukhin is a self-taught artist who began to paint in 1963 and 1967 he experimented with techniques, paints, canvas shapes, and numerous styles. From the beginning one of his major concerns was the complex systems of relationships on the surface of the canvas, created by heavy layers of paint. In 1968 he went from purely abstract painting to the incorporation of everyday objects into the painted surface (locks, seals, thumbtacks) to add to the textural interest.

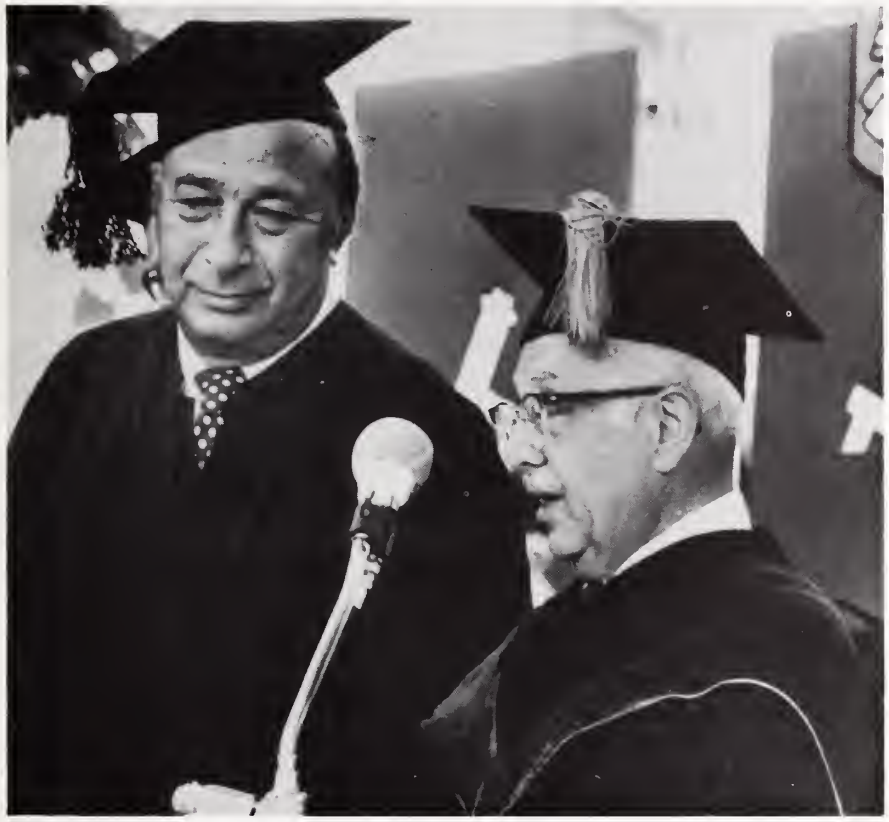
Classified as an unoffical artist because he is not a member of the government-approved Union of Soviet Artists, Rukhin is usually not able to show his works in the Soviet Union. However, he was one of the artists who in September, 1974, organized and exhibited in the much-publicized Moscow "Fall Outdoor Art Shows."

38th ANNUAL NORTH CAROLINA ARTISTS EXHIBITION

Information and entry blanks for the 38th Annual North Carolina Artists Exhibition, November 5 through December 14, 1975, will be mailed to artists and craftsmen in August. Interested participants who are not on the Museum's mailing list for this event should send their names to the Museum as soon as possible for processing. The competition is open to native North Carolinians, to persons who have lived in the state for six months immediately preceding October, 1975, and to non-residents who have lived in North Carolina for a period of at least five years.

NOTE: The Times-Outlook is pleased to announce that the "Jewish Ceremonial Art Exhibit" recently held at the N. C. Museum of Art was a tremendous success. Over 9,900 people attended the exhibit which was co-ordinated by our own Dr. Abram Kanof of Raleigh. Congratulations to everyone involved in this project.

NEWS OF INTEREST



Paul Zuckerman, President of UJA, Receives Honorary Doctorate in Philosophy

Paul Zuckerman, left, President of the United Jewish Appeal, is presented with an Honorary Doctorate in Philosophy at Bar Ilan University on June 22nd, by Dr. Joseph H. Lookstein, Chancellor of Bar Ilan (right). The degree was conferred on the occasion of the 20th anniversary of Bar Ilan, at the first graduation ceremonies of the University's Law Faculty.

Religious Heritage Presents Awards

Religious Heritage of America, Inc., a national inter-religious and educational organization dedicated to preserving and celebrating America's religious heritage, recently presented its national awards at a banquet in Washington, D.C. Oscar Cohen, one of the five award winners, received a special award for his work as intergroup relations consultant for the Anti-Defamation League of B'nai B'rith, New York.

American Mizrachi Women Hold 50th Anniversary Convention in Israel

Over 400 members of the American Mizrachi Women, from throughout the nation, left Kennedy Airport on July 21st for the 50th Anniversary Jubilee Convention of American Mizrachi Women in Jerusalem, Israel.

Among the highlights of the convention will be visits to the network of AMW's projects which include sleep-in-nurseries, youth centers, settlement houses, children's villages and high schools. In Israel, AMW's 3 part program includes child restoration and Youth Aliyah; social services; and educational and vocational training.

NCCJ President Visits Jerusalem Mayor

Dr. David Hyatt, President of the National Conference of Christians and Jews, visited Mayor Teddy Kollek of Jerusalem during the NCCJ-sponsored Intercultural Seminar on Christian—Jewish—Moslem Relations in Jerusalem.

Senators Visit USSR

A group of 14 U.S. Senators visited the U.S.S.R. where they met with Soviet leaders and Jewish activists. The legislators heard Mikhail Suslov, Politburo theoretician, lecture on the Jackson Amendment, which he said "seriously damaged" economic relations betweent the two countries. The Senators were divided in their impression of the Soviet position as outlined by Suslov: Senator Hubert Humphrey felt that, despite Suslov's words, he was "confident of compromise" on the trade issue and believed "acceptable language can be worked out. We are probing and I think there is some give in their position and in ours." However, Senator Jacob Javits reported that he saw "no change" in the Soviet position but continued to press his view of the Jackson Amendment as "an international humanitarian concept."

The group conferred with Secretary Leonid Brezhnev for 2½ hours. The Senators said that, if nothing else, their visit had helped convince Moscow that dealings with the United States must involve the Congress as well as the White House if results are to be achieved.

Most of the legislators met privately with Soviet Jewish activists, who reported the severe drop in emigration in the first half of 1975 and the recent increase in harassment aimed at Jews who want to emigrate but are denied visas. They offered suggestions as to possible solutions to the current stalemate.

Discrimination Against Jews For Arab Investments Violates Laws

Any company, bank, or educational institution in New York State that might accede to Arab pressures for discrimination against Jews in return for Arab investments would be guilty of violating not only the civil rights law, but a variety of other state laws as well, according to a survey of N.Y. State laws just completed for the American Jewish Committee.

AJC's regional offices are encouraged to conduct similar state surveys to counteract Arab anti-Semitism.

calendar

Exhibit: "Cont. Spanish Painters"
Art Museum,Raleigh thru Aug. 31

Exhibit: "Rukhin, A Russian Artist"
Art Museum, Raleigh thru Sept. 14

Hadassah Convention, San Francisco
Hilton Hotel Aug 17-20

MAFTY Camp Aug 17-24

Rosh Hashana Sept. 6-7

Fast of Gedalia Sept. 8

Yom Kippur Sept. 15

Sukkot Sept. 20-25

Simchat Torah Sept. 28

UJA Young Leadership Mission
to Israel Nov. 6-16

Chanukah Nov. 29

WILDACRES

Congregations of Statesville, Hickory,
& Salisbury Aug. 22-24

NOTE: All Jewish Holidays begin the night before at sundown (app. 6 p.m.). Please send all community events to our office before the 5th of the month previous to publication.

COVER: Our cover this month is the reproduction of a Bicentennial calendar produced by "World Over," the magazine for Jewish youth. We decided to run the book backwards this month to compliment the calendar. Hopefully the cover will be saved as a reference calendar for our forthcoming Jewish holidays.

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EDITORIAL

Educators and religious leaders agree that there is currently a Jewish renaissance on college campuses. This renewed ethnic awareness may be attributed to the civil rights movements of the 60's, youth's retreat from materialism to more spiritual and esoteric values, or even the increased concern over the survival of Israel.

Because of this interest in religious and ethnic heritage, colleges and universities are offering more related courses. Previously, the Free University courses sponsored by Hillel augmented the university's formal offerings. Now, Jewish philosophy, history, culture, and the Hebrew language are taught with credit at most major institutions. Duke and U.N.C. at Chapel Hill recently joined forces to create a chair of Judaic studies (partially sponsored by the North Carolina Association of Jewish Men and Women). Freed from educational responsibilities, Hillel can now concentrate on the social and cultural exchange between Jewish students on the various campuses. Henry Farber examines Hillel's shift of interest in his article: "From the Classroom to the Kitchen."

Many students feel that just studying about Judaism is not enough — they want Judaism to be a lifestyle. In 1971, a group of U.N.C.-Chapel Hill students formed a chevra in order to develop their awareness as Jews. On page 7, Rita Berman examines the chevra to determine whether or not the members achieved the goals they originally established.

And what about the Jewish students who do *not* continue to practice their religious rituals? Those who seemingly forsake their religious background and cultural heritage upon leaving home are the vexation of numerous anxious parents. Rabbi Arnold Task attempts to explain this rebellion against organized religion in: "Memo to Parents: Please don't worry so much about your children at college."

These special articles on education deal primarily with religion on the college level. If, like Buber, you believe that the goal of education is to develop character and instill universal values, then college becomes a testing ground for parental teachings and early religious training. If the learned values are true for the individual then he continues to nurture and develop them; if not, then it is up to the individual to search for the values which he feels are right for him. Many times, as Rabbi Task suggests, this rebellion is only temporary. The student may return to his parents' teachings once he has explored the alternatives.

We believe that the high level of religious awareness in our N. C. colleges is reflective of the early Judaic programs to which children are exposed. The Hebrew Day Schools, Temple religious schools, and youth activities are developing strong Jewish values early. These values are carried with the students into college and being expressed through their interest in the available Jewish activities.

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INSIDE JUDAICA

Insights on questions of Jewish interest by Dr. Frederick Lachman, Executive Editor of Encyclopaedia Judaica.

Q. What does the term "rabbi" imply?

A. The title "Rabbi" says the authoritatative Encyclopaedia Judaica is derived from the noun *rav* means a master as opposed to a slave. In the generation after Hillel, was it first employed as a title for sages. The word "Rabbi" means literally "my master" and not "teacher" as popularly misunderstood. Since the title was accorded only to those who had been properly ordained, and such ordination was not granted in talmudic times outside Israel, it was not borne by the Babylonian sages, the Amoraim, who adopted, or were granted, the alternative title of *rav*.

The rabbi of the Talmud was completely different from the present-day holder of the title. The talmudic rabbi was an interpreter and expounder of the Bible and the Oral law, and usually had an occupation for his livelihood. It was only in the Middle Ages that the rabbi became the teacher, preacher, and spiritual head of the Jewish congregation or community, says the encyclopaedia.

From the 14th century onward there emerged the concept of one rabbi for one locality, the *mara de-atra*, the master of the locality. In today's huge concentrations of Jews in modern cities, the concept of *mara de-atra* is vanishing; the rabbi here is mainly the rabbi of a synagogue congregation. In the Reform movement the very concept of rabbi has changed: he becomes to a large degree a priest ordering the prayer service and leading it.

The function of the modern rabbi varies somewhat from country to country, though there are lines of similarity. Preaching occupies a place of prime importance. The rabbi is expected to devote much of his time to pastoral work, establishing a bond between himself and the congregation, and officiating at various functions.

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1975 SEPTEMBER — ELUL 5735 TISHRI 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
	Labor Day 1	2	3	4	5	Rosh Hashanah 6
Rosh Hashanah 7	Fast of Gedaliah 8	9	10	11	12	13
14	Yom Kippur 15	16	17	18	19	Sukkot 20
Sukkot 21	Sukkot 22	Sukkot 23	Sukkot 24	Sukkot 25	Hoshana Rabba 26	Shemini Atzeret 27
Simhat Torah 28	29	30				

1975 OCTOBER — TISHRI-HESHVAN 57

SUN.	MON.	TUES.	WED.	THURS.	FRI.	S
			1	2	3	
Rosh Hodesh 5	Rosh Hodesh 6	7	8	9	10	1
12	Columbus Day 13	14	15	16	17	1
19	20	21	22	23	UN Day 24	2
26	Veterans Day 27	28	29	30	31 Jewish Book Month Begins	

1976 JANUARY — TEVET-SHEVAT 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
				1	2	Rosh Hodesh 3
4	5	6	7	8	9	10
11	12	13	14	15	16	Tu B'Shevat 17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

1976 FEBRUARY — SHEVAT-ADAR I 57

SUN.	MON.	TUES.	WED.	THURS.	FRI.	S
Rosh Hodesh 1	Rosh Hodesh 2	3	4	5	6	7
8	9	10	11	Lincoln's Birthday 12	13	1
15	Washington's Birthday 16	17	18	19	20	2
22	23	24	25	26	27	2
29						

1976 MAY — IYAR-SIVAN 5736

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SAT.
						Rosh Hodesh 1
2	3	4	Yom Ha-Atzma-ut 5	6	7	8
Mother's Day 9	10	11 Lag Be-Omer	12	13	14	15
16	17	18 Jewish Teacher's Day	19	20	21	22
23	24	25	26	27	28	29
30 Rosh Hodesh	31 Memorial Day					

1976 JUNE — SIVAN-TAMUZ 57

SUN.	MON.	TUES.	WED.	THURS.	FRI.	SA
		1	2	3	Shavuot 4	Sha
6	7	8	9	10	11	1
13	14	15	16	17	18	1
Fathers Day 20	21	22	23	24	25	2
27	Hazkah 28	Hazkah 29	30			

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